THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

TO SPRING.

Thou hast come with thy odors, balmy Spring,
With thy rich garb, and varied melody,
So many are the beauties thou dost bring,
Thou wooest every heart to worship thee.
Pure, delicate flowers are laid on thy shrine,
And the sweetest blush of the morning is thine,
And the fragrant breeze breathing, as if it stole
From some land of bloom to the fainting soul.

How redolent of life art thou, sweet spring!
Thousand bright forms are starting into birth,
Dyes that would mock the painter on each wing,
Floating in air as though they scorned the earth;
Thou hast come with thy witchery, hope again
Lights up the heart that in sorrow has lain,
And love for each holy and beautiful thing
Is woke by thine influence, gentle spring.

Thou lurest the birds to their old haunts back,
They ring their wild notes at the sound and rejoice,
Thou callest the stream down its mountain track,
And it sparkles and leaps at thy well known voice;
Through the shining grass, where the violet's eye
Peeps up, with the hue of the azure sky,
Where the brooklet chimes round the mossy stone,
A charmed spell by thy hand is thrown.

The young forest boughs thou art gently swaying,
And the green leaves by thy soft breath are stirr'd;
From the lone wood-paths where thy steps are straying
A low, sweet gush of melody is heard:
The murmur of bees to the ear is borne,
And the hum-bird floats in the light of morn,
And thou callest each lovely and joyous thing,
Abroad in the laughing air, O spring!

But, oh! thou canst not wake the slumb'ring eyes,
Which in the chambers of the dead are laid,
Thou call'st not back to sunshine and blue skies,
The loving hearts on which our hopes were staid;
We see not the brow, nor the cheek so fair,
Nor the wavy tresses of shining hair,
And the laughter we loved, like music clear,
These, these, O Spring, thou bringest not here.

Yearnings of spirit for familiar faces,
For household words, and eyes where feeling shone,
Heart-anguished tears at sight of vacant places,
Deep thrilling tones of voices that are gone—
Thou art haunting us ever with these, O spring,
In our ears low passionate accents ring,
But the light of our homes, of our social hearth,
Thou bringest not back to the new-robed earth.

There is a hand which hath unrolled thy flowers.
There is a voice that woke thee into life,
There is a power, which makes thy sunny hours
With all things beautiful and lovely rife;
That voice can awake the sleeping dust,
In the might of that power we place our trust,
That guarding hand, our beloved will bring
To the glory and light of eternal spring.

J. C.

To the Frequent receiving of the Holy Communion.

Brethren, beloved in Christ,—the title has informed you, that my design is to address you on the subject of frequent communion in the holy eucharist, or sacrament of the body and blood of Christ, commonly called the Lord's supper. The subject is an important one, and claims your serious attention: and the great neglect of the duty requires plainness of speech and freedom of admonition on my part. I have, therefore, to request that you will carefully read and consider what is here addressed to you, and bear patiently that plain dealing which proceeds only from a desire to stir you up to the practice of a duty, which I suppose an indispensable one, and in the neglect of which, you live in a constant state of sin against your God.

"Sin," said the apostle, "is the transgression of the law." (1 John iii. 4.) The will of God when made known to us, is his law to us, and binds us in all cases whatsoever. Nothing is sinful any farther than it is contrary to God's will; and every thing is sinful in the same degree that it is contrary to his will; for to contradict the will of God constitutes the nature and essence of sin.

The will of God is made known to us by revelation, and is declared in the holy Bible, which is intended by God to be the standard of our faith and practice, that we may know, at all times, what he requires us to believe and do.

Some of God's commands are prohibitory, i. e. they forbid us to do certain things, because they are contrary to his will: and they are contrary to his will, because, as far as we can judge, they are destructive of our own happiness, and of the happiness of others. Other commands are positive, requiring us to do certain things in obedience to God. In many instances we can perceive that what God commands is conducive to our welfare, and to the welfare of others, and reason will teach us to believe, all God's commands proceed from the same benevolent principle—a desire of doing us good, though our blindness may not perceive it.

However, the essence of all sin consisting in acting contrary to the will of God, there must be the same sin and danger in neglecting to do what God commands, as in doing what he forbids. In either case, we transgress the will or law of God, and commit sin; and, whether it be by wilfully doing what God has forbidden, or wilfully omitting what he has commanded, we equally transgress his law, and are equally guilty in his sight.

That Christ declared the will of God, and that whatever he commanded is the command or law of God, must be owned by all who acknowledge his divinity, indeed by all who acknowledge he acted by divine authority. Now, he gave no command more positive than the one relating to the holy ordinance of which I am treating. The institution is as solemn as it possibly can be, and was made at the commencement of the most solemn period of his ministry on earth. The injunction on his apostles to do as he had done, and thereby keep up the memorial he appointed, is as absolute as any command that ever was given. Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.

From the account the holy evangelists have left us, the universal and perpetual obligation of this command is very apparent. It is true, it does not appear there were any persons present at the institution, besides the apostles; but this will furnish no argument against the universal obligation all Christians are under to comply with it. They are all as much interested in it as the apostles were. Christ died equally for us, and for all Christians, as he did for the apostles. We, therefore, and all Christians, are as much obliged to regard the institution as the apostles were. Nothing in the institution peculiarly related to them, except the power of administration. By the command, "Do this in remembrance of me," they were empowered and obliged to administer the holy ordinance; and consequently, Christians were obliged to receive it; for unless they did receive it, the apostles could not administer it.

That the apostles were, by our Saviour's command, obliged to this administration, appears from the institution compared with the command. For the command, "This do in remembrance of me," relates not barely to eating bread and drinking wine in remembrance of Christ, as the Socinians teach, and some ill-informed Christians suppose, but to the whole transaction. By it the apostles were enjoined when they administered the holy communion, to do as Christ then did—take bread and break it, and offer it up to God, by thanksgiving and prayer, consecrating it to be his mystical body, the memorial or representative of that body which Christ, in the institution, willingly offered up and devoted to God, a sacrifice and propitiation for the sin of the world, and which, in consequence of his offering, was soon after slain upon the cross for our redemption—the body of Christ in virtue and efficacy. They were then to distribute it to the Christians who attended the holy solemnity, as Christ distributed it to them. Likewise, they were to take the cup, and offer it up to God, by prayer, thanksgiving, and blessing, consecrating it to be the sacramental blood of Christ—the representative or memorial of his blood, which Christ devoted to God to be shed for sin—the blood of Christ in virtue and efficacy, to all worthy receivers. They were then to give it to all the Christians present to drink of it in remembrance, or for a memorial of Christ. So that all they who received the sacramental body and blood, i. e. the bread and wine thus blessed and consecrated by Christ's authorized minister, with true penitence and faith, might, at the same time, receive in a spiritual and mysterious manner, the life-giving body and blood of Christ, i. e. all the benefits of his passion, death, and resurrection.

This memorial, I say, the apostles were obliged to make in obedience to their Lord's command. And the Christians of their time were, of course, obliged to communicate with them, or their Lord's command could not be fulfilled.

As it appears that the very institution of the holy eucharist laid an obligation upon the apostles to administer, and upon all Christians of their time to communicate with them in the celebration of it; so a little reflection will convince us, that the same obligation lay upon their successors, the bishops of the Christian Church, and upon all duly authorized by them, and upon all Christians of every period, from their [illegible] to make the same holy memorial of his blessed body and blood which Christ commanded. The command of Christ, "This do in remembrance of me," has no limit of time annexed to it. It must, therefore, continue in force till he who gave shall repeal it. We are as much interested in the sacrifice of Christ's death, and, therefore, as much obliged to commemorate it, as the first Christians were. We need the benefits of his redemption as much as they did. It must, therefore, be as much our duty, to commemorate his sacrifice for sin, in the way he appointed, as it was theirs; that, receiving his blessed body and blood in the holy communion, we may be made partakers of all the benefits of his death. Was there any doubt of this matter, the authority of St. Paul would fully remove it. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come."* Ye do represent, set forth, exhibit, the Lord's death, till he come, at the end of the world, to judge the quick and the dead, according to his most true promise to his apostles: "If I go and prepare a place for you, I will come again and receive you to myself." John xiv. 3.

In this sense the early Christians understood their Lord's command. And so strong a sense had they of their duty to commemorate their Redeemer's love in dying for them, that they never assembled for divine worship, but the holy eucharist made a principal part of the solemnity: nor was it till the love of Christians abated, and their faith declined, that the memorial of Chrst's death came to be celebrated only on particular occasions.

Consider these things, and let your own consciences determine, whether your neglect of the holy communion can be justified on any principles of Christianity or reason? Whenever you compare your conduct with Christ's command, sure I am, your own hearts must condemn you. Remember then, "God is greater than your heart, and knoweth all things." (1 John iii. 20.) It is not so much with me, as with your God, you have this matter to settle; and did you attend to it, you would make no more excuses, but immediately prepare yourselves to become worthy guests at God's table.

It is to be feared there are some who never think enough of the subject to make excuses about it. To these I have nothing to say at present. Till they come to a better mind, they will give no attention, and till they do, no reason or persuasion can take any hold of them. I flatter myself there are few, I hope none, among you in so hopeless a condition. Most people intend to consider the subject of religion some time or other, and to make up for all deficiencies by their after diligence. The misfortune is, this *some time or other* is long in coming; and there is danger lest it never come at all. Negligence, and indisposition to reflection, and attachment to the world, and the lust of sensual pleasure, by continuance grows stronger, and death closes the scene, before any resolutions of the future amendment are carried into effect.

The great excuse for not coming to the communion, and to which all others, where there is any hope of doing good, may be referred, is that of *unworthiness*. And it is probable, a sense of their deficiencies, and a strong apprehension of the sin of unworthy receiving, keep more well disposed people from the communion than any other reason. Let such well disposed people consider the danger of disobeying God, as well as the danger of unworthy receiving. By refusing to communicate, they sin against God's positive law; but by communicating, it is not certain they would incur the guilt of unworthy receiving; for with some tender consciences, there is more of apprehension than reality in the case. And why should any one keep himself in such a state as that he must sin against God, either by disobeying his positive law, or by unworthy attendance upon his ordinance? Why does he not rather repent of his unworthiness, and amend his life? God is ready to bless his efforts, if they be sincere, and to accept his penitence.

It is to be regretted that the word *damnation* is used by our translators, in rendering a passage of St. Paul to the Corinthians, (1 Cor. xi. 29;) for that seems to be the occasion of the great terror of unworthy receiving. The literal meaning of the word is *judgment*, and it is so rendered in the margin of our Bible; and had it been in the text, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself," it would have prevented much uneasiness to many pious people. That St. Paul used the word here to express temporal judgments, and not eternal damnation, appears from the next verse: "For this cause"—on account of this unworthy receiving,—"many are weak and sickly among you, and many sleep"—are dead. He then observes, that the way to avoid these judgments was, to judge ourselves, and amend our lives, and then "we should not be judged"—the judgments of God, sickness and premature death, would not be inflicted on us. But he says not a word of giving up the thoughts of receiving the communion, lest by their unworthiness they should bring God's judgments on them. The obligation to communicate he supposed still remained, and he exhorts them to repentance and amendment, that they might communicate worthily. He makes another observation, viz. that those judgments were the chastisements of the Lord, sent to reclaim them, and bring them to repentance and a better mind, that they might "not be condemned with the world."

It is, however certain, there was some great unworthiness among the Corinthians, which St. Paul condemned, and on account of which God's judgments were inflicted upon them; and he seems to have pretty clearly pointed it out.

The first converts to Christianity being Jews, and having a strong attachment to their own religious customs, they carried some of them into the Christian Church. On many occasions it was their custom, and their law required it, to have a feast upon the sacrifice, and all who ate of it were supposed to have an interest in its efficacy. Their annual passover, particularly, was a feast of this kind; and as our Saviour had instituted the holy communion at the conclusion of this feast, consecrating the paschal bread and the cup of blessing, as it was called, to be the memorials of his body and blood, the [illegible] custom into the Christian Church of accompanying the Christian sacrifice of bread and wine with a feast. This feast was called, the feast of love. To it the rich and poor brought their provisions, and ate them together at a common table, in token of their mutual good will and affection, of their fellowship, and unity in Christ's religion, and of their belief that the benefits of Christ's death were not restrained by any consideration of bond or free, high or low, rich or poor.†

However well calculated these love feasts which accompanied the Lord's supper were, to promote and secure Christian charity and unity at Corinth, they were perverted. The rich despised the poor; the powerful those beneath them. They waited not till the brethren were come together, but they who came first ate their own supper by themselves. The rich, who could provide plenty of delicate food, ate and drank to excess; while the poor, who could bring little or nothing, not being permitted to partake with the rich, went away hungry from a feast of charity. At such disorderly feasts the holy supper was celebrated among them.

This is the conduct which St. Paul so frequently censures, as any one may satisfy himself by reading carefully his discourse upon the subject. (1 Cor. xi. 17, &c. to the end.) He affirms, that such disorderly celebration of the communion was not to eat the Lord's supper, but to profane it; and directs them who were hungry to eat at home, and not make the Church a scene of disorder and riot by their excess, nor their love feasts an occasion of pride and insolence, by despising and putting to shame the poor, unprovided members of the congregation, whose hunger ought, at least at their love feasts, to be relieved by the rich. To convince them of the impropriety of their conduct, and reclaim them to a decent and worthy behavior, he then sets before them the solemn institution of the holy ordinance, as he had received it by revelation from Christ himself. And the force of the apostle's argument seems to be, that Christ distributed the sacramental elements equally to all the apostles, in token that he devoted himself to death equally for them all, and directed them to eat of it at one table in remembrance of and as a memorial before God of his love to them all, and in token of their mutual love and union. For the Corinthians, therefore, to exclude the poor for whom Christ equally died, to whom the sacred symbols of his body and blood were equally distributed, from a due share in their feast of love, without supplying their hunger with necessary bread, was so far from worthily eating the Lord's supper, that it was not even to discern the Lord's body, i. e. it put no difference, made no distinction, between the Lord's supper and a common meal; at least, did not sanctify the Lord's supper—treat it as a holy, but common thing. (See Hammond, Whitby, and Locke, upon the place.) This was the unworthiness which the apostle censured in the Corinthians, and this—the not discerning the Lord's body—which, he says, caused the judgments of God, sickness and death, to come upon them.

I have been the more particular in this matter to convince you, that in the Church to which we belong, all opportunity of incurring that unworthiness, which the apostle censured in the Corinthians, is precluded.‡

It may, I know, be said, and said justly, that though all opportunity of incurring that unworthiness, which St. Paul condemned in the Corinthians, be cut off, by the abolition of the love feasts, yet there may be people in such a state as makes them really unworthy to partake in the holy communion. I readily own too, that a person who approaches the holy table without due reverence and devotion, without considering the dignity of the holy mystery, and the difference between receiving the body and blood of the Lord, and eating and drinking common bread and wine, does not receive the Lord's body—is guilty of the body and blood of Christ—and is in danger of bringing God's judgments upon him by his unworthy receiving. But, I repeat it, there is no reason why he should continue in this evil state, but what comes from himself. Let him judge himself by the rule of God's commandments, and see wherein he has done amiss. Let him compare his sentiments of the holy communion, with our Saviour's institution, and with the doctrines of the Church, and correct his unworthy notions. Let him be instant in prayer to God for the gift of his grace and Holy Spirit. Let him deny his evil propensities, and mortify his vicious appetites; and in this way prepare himself to do honor to God by obeying his command.

But to treat of this subject of general unworthiness a little more particularly. The qualifications requisite to make a worthy communicant, and to make an adult a worthy subject of baptism, as far as I can see, are the same. They who have kept their baptism undefiled, are, undoubtedly, always fit to approach the Christian altar. More knowledge may be requisite to the communion than to baptism; in other respects the qualifications are the same.

That habits and gross acts of sin, render a person unworthy to communicate, there can be no doubt. There is as little doubt, that the same state renders him unfit to pray, or to do any act of religion, acceptably to God. I will go further, and say, that it would be a profanation of the holy communion, for him, while in this state, to come to it. And it would be so far from doing him good, that it would do him hurt, by hardening the heart in impenitency. And is not this as true of prayer as of the holy communion? Is it not a profanation of God's name to pray to him, while we wilfully live in the habits, or practice of known sin, without any design or desire of becoming better? In this state every prayer is an act of hypocrisy, and hardens the heart against the impressions of God's Spirit. Therefore it is, that "the sacrifice of the wicked," and the "prayer" of him "that turneth away his ear from hearing the law"—that refuseth to obey the commandments of God—"are an abomination to the Lord." (Proverbs xv. 8; xxviii. 9.)

But should such a person have any desire to become better—any wish to get rid of the slavery and guilt of sin—as such a desire and wish must come from God, so the only effectual means of bringing them to good effect is, constant and earnest prayer to God for the support of his Holy Spirit, carefully to do his duty according to his best knowledge and ability, and steadily to avoid all occasions of sin. In this way his good desires would be encouraged, his resolutions of amendment strengthened, his love of God increased, habits of virtue and holiness formed and confirmed, while those of sin and vice would decline and die away. His prayers would no longer be an abomination, but highly acceptable to God. And he would then too become a worthy guest at the Lord's table, where, receiving the outward elements with true penitence and faith, he would also receive the precious body and blood of Christ, "to his great and endless comfort." For the holy communion is, at least, as great an instrument of holy living as prayer, and the efficacy of both, on our part, rests on the same circumstances—penitence and faith: the former denoting our conversion or departure from sin, the latter our reliance upon God, and trust in his mercy and goodness. Should I go further, and say that prayers, offered up at the altar, have more efficacy with God than other prayers have, it would be saying no more than the universal Church has always said and taught.

But though sinful habits, and single acts of gross sin, render us unworthy to approach God's table, till repentance reconcile us to him, yet sins, as they are called, of infirmity, ignorance, or surprise, are not attended with that malignity. Our present state subjects us to them. They proceed from that lust of the flesh, or original corruption of nature, which, according to the ninth article of our Church, remains even in the regenerate. And though they have in them the nature of sin, being contrary to the holiness and purity of God, yet by the merciful terms of the Christian covenant, they shall not finally condemn us, provided we do not willingly live in them, but watch and strive against them, humble ourselves before God under the sense of them, pray earnestly to him to be delivered from their power by the might of his Spirit, and trust to his mercy, through the Redeemer, that he will not impute them to us.

The people who have a lively sense of their imperfections and failings of this kind, who conscientiously refrain from the holy communion, because they fear they are not good enough to come to it, and who do not make the excuse merely for excuse sake, without any intention of ever complying with their duty of frequenting the holy table, I would propose the following considerations:

1. That if they stay till they are worthy, in the sense in which they seem to understand it, before they will venture to partake of the sacrament of Christ's body and blood, they will never partake of it at all; but will live all their lives, and die at last, in the neglect of Christ's command. For however they may wish it, they will never be free from the unworthiness of coming short of their duty, from mere weakness of nature. Every created being must be imperfect in this sense. And did those lapses which proceed from infirmity and imperfection render us unworthy to partake in the Christian sacrifice, no mortal could approach the altar without sin. Upon this supposition, apostles and martyrs, and the best Christians that ever lived, have offended in commemorating their Saviour, and have sinned even by obeying him. They were all men of like passions with us, and felt the weaknesses of nature as we feel them. Conscious of their extreme inability to do any good thing without some degree of alloy, or mixture of sin, they most humbly acknowledged their unworthiness to perform any of those services which God required of them; but their sense of duty, and fear of disobeying God, made them cheerfully do whatever his law required of them, knowing that God accepteth of what a man hath, and requireth not that which he is unable to give. The angels themselves, high and holy as they are in their nature, seem to have some deficiencies of this kind, for God, saith Job, charged even them with folly. Job iv. 18.

2. That the holy communion is not only a commemoration of Christ's death, but a memorial or representation of his sufferings and death, made before the Almighty Father, to put him in mind of the meritorious sacrifice of his blessed Son on our behalf.

Christ's offering himself up to death, and yielding his life for us upon the cross, is certainly the most astonishing event that ever happened. And when we consider the benefits thereby procured for us, the pardon of past sin upon our repentance, the gift of the Holy Spirit, and the assuraace of a heavenly inheritance to all who believe in and obey him, we must feel that his sacrifice deserves our grateful remembrance above all other events. But to suppose that the whole duty and benefit of the holy eucharist rests here, is a mistake. As we are to commemorate and confess Christ before men, and gratefully to acknowledge the wonderful works of love and mercy he has done for us; so we are to make a commemoration or memorial of his precious death and sacrifice before the Almighty Father, and plead before *him* the merits of his dearly beloved Son, dying for the sin of the world: not that God will forget, unless we refresh his memory; but because, in so doing, we use the means that Christ has appointed to convey to us the benefits of that sacrifice which he offered for sin. To refuse or neglect the holy ordinance of the eucharist looks as though we had no grateful sense of Christ's love in dying for us; or that we did not fully trust to his merits for pardon of our sins, the gift of the Holy Spirit, and eternal life in the kingdom of God.

3. That the holy eucharist is a covenanting rite, and by it we keep up communion with God.

By baptism we enter into covenant with God: being born of water and the Spirit, we are born into Christ's Church, and become members of his body. (John iii. 5; 1 Cor. vi. 15.) By the holy eucharist, the new life, begun in baptism, is nourished, and fed, and strengthened. This undoubtedly is the case with those happy persons who keep their baptism undefiled. But a broken covenant is of no force: and when it is our unhappiness to break our baptismal covenant, and forfeit our right to God's promises, by our sins and misdoings, how gracious is God to permit us, upon our repentance, again to renew it at his holy table!—again to repeat our vows of obedience, and regain our title to his heavenly promises!

It has ever been the doctrine of the universal Church, that, as when we worthily receive baptism, we obtain through Christ remission of all past sins, (Acts ii. 28; xxii. 16;) so when we worthily communicate at God's altar, we obtain remission of all the sins committed since baptism. And that it is so, fully appears from the holy eucharist's being an act of communion with God. For when God's priest offers up the elements of bread and wine upon the holy altar, they are thereby made God's property; and being blessed and sanctified by prayer and thanksgiving, they become, through the operation of the Holy Ghost, the body and blood of Christ in power and effect.* They are then returned by the hand of God's minister, and distributed among the communicants as a feast upon the sacrifice: and all who partake of them, with true faith and repentance, are fed with God's food, and eat at God's table; and are thereby assured of his favor and goodness towards them, and, consequently, must obtain remission of all past sin, otherwise they could not be in favor with God. Accordingly, when our Saviour gave the first intimation of this holy institution, he expressed himself in terms that imply not only remission of sins, but all other benefits of his passion. "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." (John vi. 54. See the whole chapter, particularly verses 48 to 58.) Behold the Christian's privilege! and consider what injury ye do to God, what injustice to yourselves, by your wilful neglect of the heavenly feast.

4. That the holy eucharist is one of the instituted means of grace and holy living—the appointed instrument of conveying the Holy Spirit to us.

That this is the doctrine of the Church appears from her catechism and office of communion. In answer to the question, "What are the benefits whereof we are partakers thereby?"—by receiving the body and blood of Christ in the eucharist—she answers, "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." And in one of the exhortations to the communion, she speaks of Christ being given "not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament."

If then you seriously wish to become better Christians, and more worthy to communicate with God, at his holy altar, the most effectual method is, to prepare yourselves for the solemn office by careful examination of your past lives; by settled resolutions to forsake your sins, and live better for the time to come; by mortifying your unruly appetites and passions; by fasting and self-denial; by earnest prayer to God, that he would give you true repentance, and his Holy Spirit, to enable you to bring your good resolutions to a happy issue; and then to go to the holy altar, humbly and firmly trusting, that God will accept you and bless you, and seal to you the remission of your sins; that he will impart to you the inestimable blessing of his Holy Spirit, and make you partakers of all the benefits of Christ's redemption.

To me it is, and to all good Christians it must be, an afflicting circumstance, in congregations who seem to have a serious sense of religion, and of their duty to frequent the worship of God, and who apparently join with devotion in the common service of the Church, to see so few who act as though they really believed the religion they profess. For when people turn from the highest act of Christian worship, and refuse to commemorate the love of their Saviour in dying for them, by communicating at the holy table in the unity of his Church, how is it to be known that they are Christians, beyond the mere profession?

Most of you, I trust, would undergo great uneasiness, should your children, through your fault, die without baptism. But to receive baptism is not a more express command of Christ than to receive the holy communion; and why there should be more solicitude about the one than the other, I cannot conceive. It is just as necessary that the new life we receive in baptism should be continued, as that it should be begun. Now all life must be continued by the use of such food as is proper to it; the natural life by natural food; the spiritual life by that which is spiritual. God has provided and ordained the food of this world for the support of our natural life; and he has provided and ordained food in his Church for the support of our spiritual life. If we refuse this food held out to us in the holy communion, we deprive ourselves of our spiritual sustenance, and leave the soul to famish, just as the body would famish without the nourishment of bodily food. To complain, therefore, of your weakness and unworthiness, while you neglect the means God has appointed to increase your spiritual strength, and all holy and Christian tempers and graces, is as unfair and uncandid, as for a man to complain of a weak and sickly habit of body, while he wilfully refuses the food that is necessary to his bodily health.

And, what account can you give to God for the abuse or neglect of the means of grace and holy living, which he has appointed and required you to use? You must not plead weakness, for you refuse to be strengthened; nor unworthiness, for you reject the most powerful means of becoming better. In any thing but religion, the absurdity of such conduct would not escape your censure. And why it should not be condemned in religious matters as much as in any other, I see not. Religion is of more importance to you than any worldly business can be, and ought more sensibly to affect you.

The sick man who complains of his aches and pains, and who laments his misfortune in being obliged to bear such a load of misery and disease as must shortly put a period to his life, and yet obstinately refuses all the remedies which can alleviate his distress, and restore him to health, because they are bitter, or not exactly suited to his taste, becomes the object of our compassion; we pity his unreasonable and foolish conduct. Is then his conduct more reasonable, who complains of his spiritual maladies, confesses "there is no health in him," laments his unworthiness and weakness, and bemoans his deficiencies in Christian virtue, and yet refuses the means God has directed to cure the diseases of his soul, to strengthen the weakness of nature, and make him partaker of the worthiness of his own beloved Son, because the process is disagreeable to his sensual nature.

Could you flatter yourselves with the opinion that you are as good as you need be—as good, and pious, and holy, as God requires you to be—it would be unreasonable in me to wish any alteration in your conduct. But when I compare your behavior in respect to the holy communion, with Christ's positive command, "This do in remembrance of me," and see you live in the open violation of it, I cannot but be anxious for you, and anxious for myself too, lest my remissness should encourage you in a conduct so irreconcileable with the word of God, and the direction of his Church. And as nothing but a regard to my duty, and an earnest desire to do you good in your most essential interest, could have drawn these free expostulations from me; so I beg you will receive this address as the effort of a heart disposed to do you every service, that wishes to lead you to the embraces of the God of love, to the arms of the blessed Redeemer, and to the consolations of the Holy Spirit of peace.

If what I have said be agreeable to the truth and nature of our holy religion, your own good sense will enable you to see how indispensably necessary your attendance at the holy altar is, to keep up your union with Christ, and through him with the Father. For how can you be living members of Christ's body, without partaking of that nourishment by which the whole body is fed and kept alive? And you will, at the same time, see the necessity of your communicating frequently, even as frequently as God shall bless you with the opportunity. The cravings of natural hunger make you impatient till it is appeased with food; and the health of the body requires that this food be supplied several times in a day. Faith is the hunger—the earnest desire of the soul. They who are blessed with it will hunger and thirst after righteousness, i. e. obedience to God. They need no exhortation; for they will bless God for, and gladly embrace every opportunity of testifying their ready obedience to a command from which they receive such large supplies of grace and consolation.

In the cathedral and collegiate churches in England, all the clergy are directed to communicate every Sunday at the least, except they have a reasonable cause to the contrary.* And in the Communion Office she directs the proper prefaces to be used for several days together; upon Christmas-day, and seven days after; upon Easter-day, and seven days after; upon Ascension-day, and seven days after; and upon Whitsunday, and six days after. It is evident it was her intention that the communion should be administered on all these days; and I believe it is done in all the cathedral and collegiate churches.

The general practice in this country is to have monthly communions; and I bless God the holy ordinanee is so often administered. Yet, when I consider its importance, both on account of the positive command of Christ, and of the many and great benefits we receive from it, I cannot but regret that it does not make a part of every Sunday's solemnity. That it was the principal part of the daily worship of the primitive Christians, all the early accounts inform us. And it seems probable, from the Acts of the Apostles, that the Christians came together, in their religious meetings, chiefly for its celebration. (Acts ii. 42, 46; xx. 7.) And the ancient writers generally interpret the petition in our Lord's Prayer, "Give us this day," or day by day, "our dai-

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* Or, *show ye* the Lord's death till he come. Probably there is an allusion to the show bread—the bread of the presence, or bread of representation, under the economy of the law; that, as *that* pointed to the true, (not figurative) bread, the bread of God which should come down from heaven to be given for the life of the world, even Christ Jesus; so the show bread under the gospel, the eucharistic bread and wine points to the same Lord Jesus already come.

† Where the Christians had all things in common, as at Jerusalem, it is probable the love feasts were provided out of the common stock. And in other places they may have been furnished from what was given at the offertory; which offerings, in those early ages, were called the *devotions* of the faithful, from the Latin word *devoveo*, to *consecrate* or *devote*, because those offerings were consecrated, or devoted to God. It is true, since the duty of communicating at the holy table has become less the practice, *prayer* has peculiarly obtained the name of *devotion*, though it is so only in a secondary sense.

‡ The disorders attending the love feasts at Corinth, and in other places, became too great to be restrained; they were therefore abolished by the Church. Though possibly they continued longer in some places than others.

* This is not to be understood as though the elements became, upon consecration, the natural body and blood of Christ, as the Church of Rome affirms. The natural body and blood of Christ are in heaven, and not here on earth. But they become his representative, or sacramental body and blood; of which whosoever partaketh with due repentance and faith, and in the unity of his Church, receives spiritually all the benefits of his death and mediation.

* The Rubrics after the Communion Office.

ly bread," of the spiritual food in the holy eucharist. Why daily nourishment should not be as necessary to our souls as to our bodies, no good reason can be given.

If the holy communion was steadily administered whenever there is an epistle and gospel appointed, which seems to have been the original intention—or was it on every Sunday—I cannot help thinking that it would revive the esteem and reverence Christians once had for it, and would show its good effects in their lives and conversations. I hope the time will come when this pious and Christian practice may be renewed. And whenever it shall please God to inspire the hearts of the communicants of any congregation with a wish to have it renewed, I flatter myself, they will find a ready disposition in their minister to forward their pious desire.

In the mean time, let me beseech you to make good use of the opportunities you have; and let nothing but real necessity keep you from the heavenly banquet, when you have it in your power to partake of it.

May the consideration of this subject have its proper effect upon every one of you! And the God of peace be with you, "make you perfect in every good work to do his will," (Hebrews xiii. 21,) keep you in the unity of his Church, and in the bond of peace, and in all righteousness of life, guide you by his Spirit through this world, and receive you to glory, through Jesus Christ our Lord. Amen.

All glory to God.

COMMUNICATIONS.

For the Churchman.

TRINITY CHURCH, NANTUCKET, MASS.

"Est quodam prodire tenus, si non datur ultra."

It will be gratifying to their Episcopalian brethren to learn, that an act of incorporation having been granted by the State Legislature, the committee of Trinity Church, Nantucket, have purchased an eligible site—the land and premises hitherto occupied by them—for the erection of a church, that the building has been begun, and that an effort will be made to have the same completed, and ready for consecration on the 4th of July next.

The purchase of this property has cost the committee $2,200, and as they do not intend to involve the church in pecuniary difficulties, rather to confine their estimates within their resources, which at present do not exceed $4,000, they beg leave to ask, having themselves done so much, whether there are none of their brethren able and willing to render them some assistance?

Could only $1,000 or 2,000 worth of pews be disposed of abroad, as set forth in the committee's late appeal, in shares of $50 or 100, the church would not only be established free from debt, but its interests be very greatly promoted.

The committee would also commend their cause to the favorable consideration of the ladies' societies connected with different churches, they could do much for Nantucket. A communion service is needed, Bibles, Prayer-books, and appropriate vestments, will also be required. Donations of which, or subscriptions, or contributions of any kind, either toward the church or its Sunday school, will be very gratefully acknowledged by the undersigned, if forwarded to him at Nantucket, or left with the bishop or clergy in Boston; at the Protestant Episcopal Press, 142 Fulton street, New York; or with Messrs. Swords, Stanford & Co. 152 Broadway.

Moses Marcus, *Prot. Epis. Mis.*

Nantucket, May 1, 1839.

To the Editor of the Churchman.

CITY MISSION SOCIETY.

Sir,—I had the satisfaction on Monday evening to attend the Anniversary of the City Mission Society, held in the Church of the Ascension, on which occasion the Rt. Rev. the Bishop of the Diocese presided, and addresses were made by the Rev. Dr. McVickar, Dr. Taylor, and Dr. Cutler.

The statements laid before the society were of the most interesting nature, and the only cause for regret was the thinness of the audience, who were present to hear them. This is an evil which it is now too late to remedy, but feeling desirous of calling the attention of your readers in this city to the merits and necessities of the City Mission Society, which has for some time been so exceedingly neglected, I venture to solicit the insertion of the following remarks in your paper.

The *City Mission Society* is the only institution in our Church for supplying the poor of this metropolis with the public means of grace—it is an institution of the Church, sanctioned by the Convention, chartered by the Legislature, presided over by our bishop, managed by clerical and lay members of the greatest respectability and influence in the city; nevertheless its list of annual subscribers amounts to only eighteen hundred dollars, a considerable portion of which is composed of large sums, given by the rich, who are among its active supporters.

But is this a proper state of things for such an important and valuable institution to be in? Is it right that the Episcopalians of this city, who are so large and wealthy a body, should content themselves, with doling out so miserable a pittance as this to their poorer brethren, and which is inadequate to meet even a tithe of the spiritual destitution of this place?

It is a well-known fact, that in the present day the Episcopal churches in this city contain almost no poor members—nay, that the number of free sittings in any of them is utterly insignificant, so much so, that it has long been a stigma, cast upon our city with too much truth, that the Gospel is preached to the rich, but not to the poor. Let the inhabitants of our richly-furnished modern churches, who luxuriate in well-stuffed reclining pews, put this plain question home to their breasts individually—What am I doing, and what have I done, towards providing the poor with church room, with the privileges of the Gospel, with the means of saving their immortal souls? I venture to affirm, Sir, disgraceful as the fact may be, that there is not one in a hundred who can say I have done any thing at all—who can say I have made any personal effort, or sacrifice—I have given any portion of that abundance with which God has blessed me. May the stings of an upbraiding conscience never cease to rebuke all such, until they have been stirred up to a sense of their duty, and have done all they could do to alleviate those spiritual wants whose cries reach even to their domestic hearth!

It is the intention of the Board of Managers, who are now entering upon the duties of a new year, to make a vigorous effort to place the subscription list upon a sure basis, and to have it so enlarged that it may meet the ordinary wants of the society, and leave them at liberty to proceed in extending their operations.

They who are in the harness well know the labor of such an effort, and how much exertion and self-denial is required of the few who are disposed to do the work which ought to be divided amongst the many; nevertheless, I am persuaded that they will not shrink from it: but why should so much time and labor be lost in painful solicitations, instead of the members of the Church coming forward with a cheerful and voluntary zeal to enrol their names in the treasurer's books, as annual subscribers?

I address myself to the pewholders of our various churches in this city, and I would say to them, by your conduct you declare openly to the world, that you consider it an important privilege to enter into the house of God on the Lord's day. You evidently manifest a concern for your own souls, and knowing them to be immortal are not willing to live without God in the world, and without hearing the Gospel preached, which alone is able to make us wise unto salvation. Why then will you be so exceedingly selfish, and so ungrateful for the privileges you enjoy, as to refuse the same blessings to the poor? This is a plain practical question, from which you can in no wise escape. Have you given any thing this year, to furnish the poor of this city with the means of grace? and if not, how can you go on spending money upon your own selfish indulgences, pleasures, and luxuries, whilst the immortal souls of the poor are perishing for lack of knowledge? Shall not their blood, with fearful vengeance, be required at your hands on the judgment day?

It may well be exclaimed, in the words of the blind man restored to sight, "*Herein is a marvellous thing.*" The Son of God, by whom the worlds were made, in compassion for the lost condition of man, was pleased to suffer and to die for our sins. A small portion of our community acknowledge this fact, and profess to be the followers of their divine Lord. They provide themselves with churches where they may worship his name, in unison with the Father and the Holy Ghost—surrounded by such privileges they live and die; but there is also a large portion of our community utterly ignorant of all those things which are needful for salvation, whilst there are others desirous of the means of grace, but too poor to purchase them. Behold then this marvellous thing—these two portions of our community live in the same city and breathe the same air, yet they who ought to be constrained by the love of Christ, give only eighteen hundred dollars a year (so far as the Episcopal community is concerned) towards converting, instructing, and providing with the means of grace, the dense masses of our populous city!! I have attempted very imperfectly to set forth the importance of the City Mission Society, and to urge its claims upon every Episcopalian in this city, I shall only add that if any persons should be desirous of becoming annual subscribers, they can do so by calling upon the treasurer, Mr. L. Phillips, Howard Insurance Company, Wall-street, or any of the members of the Board of Managers.

Omicron.

New-York, April 30, 1839.

For the Churchman.

Mr. Editor,—Looking over the books of a deceased clergyman lately, I lighted on an old volume that has excited my curiosity. It seems to be the second volume of a series of discourses on our Church Catechism: but as the title-page is wanting, and the first volume is missing, I am unable to ascertain the author's name. I am struck, however, with many things in his discourses, and should be glad to know more of him. From some internal marks, I think he must have lived and written between the beginning and middle of the last century. In the hope, however, of learning from yourself, or from some of your correspondents who he is, I send you, as a clue, an extract from the forty-fifth sermon, "on the sacraments." There are fifty-two in the whole. My extract begins at page 440. The work is in what would be called large duodecimo.

Scrutator.

EXTRACT.

"IV. *The Efficacy of a Sacrament.*—Concerning which, we are to believe *that it is effectual,* and ought to understand *how or in what manner it is so,* for the purposes intended by its institution.

1. *That a sacrament is effectual,* and intended for more than a mere *ceremony,* only to maintain *order* and *unity* in the *Church of Christ,* is evident, from its being an *instituted means* of conveying divine graces to the well-disposed receivers thereof, and from the *Scriptures* attributing such effects thereto as are the immediate issues of those graces which are signified thereby; even the *washing away of sins by baptism, and the communion of the body and blood of Christ by the Lord's supper.* By a right participation whereof, are conveyed and assured those spiritual advantages of the *new covenant,* for the obtaining whereof, there is no other determined way, which are no otherwise to be ordinarily had, and never failing to be hereby procured, if our own indisposedness hinder not. And therefore it is further to be understood.

2. *How, or in what manner a sacrament is efficacious to convey grace.* About which there being some controversy, that we may conceive orthodoxly, we must believe that it is so, neither *physically,* nor yet *uncertainly,* either so as to operate without our own *concurrence,* or so as to depend on the *worthiness* or *intention* of the person that administers it.

1. *Not physically:* As if any *sacrament* did *actually* and *infallibly* confer those *graces,* for which they are a *means* fitted by Christ, and that the *application* of them were a *disposition* sufficient to give them their *virtue:* which is called the *opus operatum,* whereby holy dispositions are superseded, and the vitals of religion corrupted, and the doctrine and practice of *charms* introduced into the *Christian* religion, and its main design quite overthrown. And therefore, that which gives a sacrament its efficacy, is the *opus operantis;* it becoming acceptable to God, with regard only to the temper and the inward acts of the person to whom it is applied, imparting its virtue in a *moral* way, and becoming a *means and pledge of grace,* only to the worthy receivers thereof.

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2. *Not uncertainly;* so as to suspend their effect upon either the *unworthiness* or *intention* of the person who administereth. They being God's and not man's ordinances, neither to be made better or worse by the hand they are delivered by to us from God. *So then,* as the apostle argueth, *neither is he that planteth any thing, neither he that watereth, but* God *that giveth the increase.*

As to the *unworthiness of the person administering*—unless his crimes are open and scandalous, it is great *uncharitableness* to judge and condemn him; and if they are, it is great *impiety* to reject the *sacraments* hereupon; since they are standing *appointments* in the *Church,* whereby God can work his own will effectually by whomsoever they are administered. And though God may reject what a scandalous person does in his service, as a *private Christian,* yet there is no reason to suspect that he will not own his own ordinances, wherein such are concerned as *ministers and public officers* in his Church. Because such do not officiate in their own name, nor does the virtue of the ordinance depend upon their *goodness,* but upon God's *promise.* It is the *sacrament* of the Lord, and not the *person* of the dispenser, that we expect benefit and grace by. And if *communicants* be worthy themselves, God will accept them under the worst *ministry;* whose service, the administration, neither of an *angel* from heaven, nor of Christ himself, can recommend, if themselves are unworthy. Besides, that if the efficacy of the *sacrament,* depended upon the *worthiness* of the person administering, it would be as uncertain whether any shall benefit thereby, as it is impossible always to resolve who are truly worthy. And therefore, however it were to be wished, that all who administer about holy things were themselves holy, yet can their being otherwise no way alter the nature of what is so, to such as are holily disposed for them. And,

As to *the intention of the person administering*—though the Papists say, that if a *priest* hath a secret *intention* not to make a *sacrament,* in that case no *sacrament* is made, though *consecrated* by him, whose *intention* they teach is necessary to the essence thereof, without which it cannot be administered; yet this being plainly what is neither to be *known* nor *prevented,* must necessarily draw after it such a chain of absurdities as might evacuate the very being of a *Church,* the credit of the *Christian religion,* and all *peace and quiet* in the minds of men; and which doth not more intend the unreasonable extolling the *authority* of him that administers, than impiously affect the deadening the *devotion* of all that receive the *sacraments.*

The efficacy therefore hereof, however *necessary,* is yet conveyed neither *naturally* nor *uncertainly* hereby; but as they are the *ordained means and pledges of grace,* so are they such to all that worthily partake of the same, notwithstanding the *unworthiness* or *intention* of him that may administer them."

The following valedictory, as we suppose it may be considered, was intended as a postscript to the writer's communication of last week.

For the Churchman.

POSTSCRIPT.

To "*Good Order.*"—I am not responsible for the assertion, that, "let the committee have done what they would," all the bishops must submit. Neither shall I allow that I have written "radicalism" while I have on my side two bishops and the other members of the committee, i. e. every individual to whom was entrusted the preparation of the Standard Prayer-book. "Good Order" disparages his name when he defends an intrusion upon that book by one *not* so entrusted.

To "*Rectus.*"—You complain of the Roman Amen after a certain prayer in the public baptismal offices. Now, my dear Sir, that amen is in Roman letters in the baptism of children in the Standard of 1832, and in the Standard as adopted in 1838; the Ladies' Prayer-book having become such before it was corrected. In two Standards, therefore, (I have not the others,) that amen stood as the committee left it, and as they corrected the corresponding one in the baptism of adults. Here was authority enough. The practice of "the olden portions of our Church" was not set forth by the General Convention among "the proper tests of the typographical correctness of the Prayer-book." These "olden portions" went as wrong as other "portions" in other amens, in the Lord's Prayer after the first use of it, and in the collect, &c., before sermon, till within a few years: why then should they be the ensample concerning this amen?

To "*Unus.*"—I deny that there is a "flippancy" in congratulating you on being sustained by an episcopal name. Neither is there "flippancy," though there may be an error of judgment, in saying that your pieces were void of argument. Nor yet is there "flippancy" in affirming that Prayer-books which deviate intentionally from the declared Standard, will so far be unauthorized, be their *imprimatur* what it may; on the contrary, it is a serious and weighty allegation; and the flippancy lies rather with those who treat it lightly. As to your proposal to get some editor to "adopt" me, I want no such paternity. I will give my name to the public when I have reason to think they require it. In the meantime, I am unwilling to have my responsibility transferred to one to whom it does not belong. It may be supposed, however, that our discussion is at an end; for when I before gave you much of the constitutional argument of the preceding piece, you replied not; and unless reply be made now, which I confess I hardly expect, my "occupation's gone."

Alius.

For the Churchman.

BISHOP KEMPER AND THE WEST.

Rev. and Dear Sir,—The students of the General Theological Seminary were favored a few evenings since by an address from Bishop Kemper, on the subject of the spiritual destitution and promise of the West, but more especially his own portion of the extensive field.

The bishop alluded briefly but happily to some of the causes in operation which will soon shut out our Church, and for ever lose to her a thousand advantages, unless more active efforts than heretofore made, are quickly entered upon to supply laborers and funds to secure advantages *now* tendered to us; but which will soon be withdrawn in favor of others more energetic, faithful, and self-denying than we are. Funds, he confessed, he wanted, and that he should not cease to speak out his wants until they were in some measure supplied. But more than all things else he wanted *laborers:* men ready to endure hardships, privations and neglect for Christ and the Gospel's sake. If he did not succeed in obtaining these, he must continue to be pained by seeing the flock of Christ wander away either to seek shelter in other folds or to perish. He was anxious to secure *men* even before the *means,* for he had reason to feel assured that if he could obtain co-operators in the holy work of preaching Christ and building up his Church, that they would be *supported* by the Church.

Among other arguments by which the need of speedy action was shown by the bishop, was the increase by rapid strides of Romanism; in regard to which increase he made some statements, startling indeed, and which I humbly conceive should be known by the Church at large, that she may be stimulated to more active energetic effort. The facilities and encouragements which would attend a missionary were declared by the bishop, speaking from his own experience; and a large number of places were named in the States of Indiana, and Missouri, and the Territories of Iowa and Wisconsin, in which were friends of the Church ready to receive, and some of them partly to support clergymen. The appeal to the young gentlemen of the Seminary was warm, and I presume will be effectual to some of those about to graduate. The force of all the bishop's remarks did but the more strongly confirm me in the belief that we are acting a most unwise, not to say a cruel part, in subjecting the missionares whom we send to the West to trials, discouragements and distress, by forcing them to live upon a mere pittance, while the noble salary of $1500 per annum can be given to a missionary who proceeds to a foreign station, where the expenses of living are not a cent more than in many of our Western stations. There is something impolitic in this mode of procedure, and I am convinced that our Western parishes will not and cannot ever be properly supplied with clergymen till they receive from the Missionary Society a compensation in some degree commensurate with their expenses, and which will bear some equitable comparison with what is given in other parts of the field. Yours, &c.

May 3, 1839. Aleric.

For the Churchman.

CITY MISSION ANNIVERSARY.

The Anniversary of the New York Protestant Episcopal City Mission Society, was celebrated on Monday evening, 29th ult., in the Church of the Ascension. Rt. Rev. B. T. Onderdonk, President ex-officio presided. The report of the Board of Managers, together with the reports of the different missionaries were read by Lewis B. Bayard, D. D. These reports gave evidences of a spirit of zeal and activity highly creditable to the *board,* of the most untiring perseverance and faithfulness in the little band of missionary brethren.

Very little credit, however, was reflected from the reports, on the benevolence of the society at large. This society, though vigorous in its youth, now gives strong symptoms of an imbecile manhood, if not of premature old age, dissolution, and final dismemberment. Let its early friends remember that a curse rests upon those who put their hands to the plough and look back.

After the reading of the reports, *resolutions* were submitted by Doctors McVickar, Taylor, and Cutler, and sustained and enjoined by appropriate and eloquent appeals to the friends of the poor and destitute. Though it appeared too manifest to be disguised, (as well by the reports as by the remarks of the different speakers,) that much had been left undone since the last annual celebration, there was, nevertheless, no disposition manifested to abandon the noble and god-like enterprise; on the contrary, the watchword of the speakers was *onward,* which seemingly met with a hearty response in the bosom of every hearer. Each and every one seemed ready to take a firm and decided stand, and prove themselves by their activity and vigilance worthy of the cause, knowing the cause to be in every respect worthy of them. And let it be remembered, that if every member of this association does his duty faithfully, the day is not far distant when it will stand forth, acknowledged by all as the *tree of life,* whose leaves have been the healing of this metropolis. In that day those who planted and those who watered it will be remembered.

After the business of the society was transacted, a collection was made in aid of its funds; when the exercises were closed with prayer and the benediction by the president. R.

THE CHURCHMAN.

SATURDAY, MAY 11, 1839.

To the Editor of the Churchman.

JOURNAL OF THE CONVENTION.

Rev. and Dear Sir,—I am well aware that the delay in the publication of the journal of the proceedings of our last Diocesan Convention requires to be answered for. The fault is not in the secretary or the printers; but—if fault there is—in myself. The conviction is daily strengthening in my mind that the published records of our Conventions ought to be characterized rather by accuracy than by promptness of execution. They should be regarded more as faithful chronicles to hand down to posterity the facts and documents which they contain, than as narrations to meet a present thirst for information. I have, therefore, always felt, that as the head of this diocese and the presiding officer of its Conventions, it was my *duty* to do what I could to render the journals of these Conventions in all respects accurate. The clerical reports are, by canon of the General Convention, to be published under my direction. They must, therefore, all be carefully perused. They often contain matter, useful and interesting indeed to myself, but which it would be very inexpedient to give to the public. Hence the necessity of giving due time to a deliberate consideration of them. Such reports, as the Diocese of New York was constituted at the time of our last Convention, were very numerous. Other duties presented unavoidable hinderances to a speedy examination of them. It would seem as if God, in his good providence, had so ordered it that as the time approaches for a final separation from the beloved friends and brethren of the Western Diocese of New York, the painfulness of that event to myself should be counterbalanced by *experience of its necessity.* Never, since the commencement of my episcopate, have six months been so fully absorbed by the cares and duties of my office as have been the last. This is the reason of the present necessity of throwing myself upon the kindness of the diocese to insure the still necessary further delay of the publication of the journal until my return from the visitation which I this day commence.

The approaching diminution of my diocesan labors will, I humbly trust, enable me, after the adjournment of each Convention, to give undivided attention to the speedy preparation of its journal for the press. I am, dear Sir, with great sincerity, your affectionate brother. Benj. T. Onderdonk.

New York, May 1, 1839.

Tennessee Convention.—We have received a letter from a friend in Tennessee, of which, on another occasion, we shall be pleased to make some further use,—but at present can only give the following extract in relation to the late annual meeting of the Convention of the diocese. We are sorry to be informed by the writer that so important a station as Randolph, where an able and faithful clergyman may count on a generous support, is vacant. The state of Bishop Otey's health is matter of deep regret to his numerous friends in the East.

"The church at Randolph is a monument of the zeal and devotedness of the Alston family, most worthy pupils of the Ravenscroft school. They began right and they go on right. Episcopalians from principle, and not from partiality to an individual minister only, they continue unwavering in their attachment, when they have no minister, if possible more enthusiastically than when they have. Since Mr. Foster removed to Holly Springs, Mississippi, they have had lay reading: and such is the spirituality of their use of the liturgy, that the services have been attended, by others, Presbyterians and Methodists, with acknowledged profit and delight. When I spoke of the Alston family as instrumental in this good work, I meant that they were principally so, in the first instance, and continue, even though in part removed to another place, their active support. But they have had most worthy co-workers. Good proof have they given of their faith and love, especially at the late Convention.

"There are only some dozen families of Church people living in Randolph, and their houses are not large; but they determined there should be no lack of accommodation for the Convention. Besides the most free and elegant hospitality in private families, they took a new hotel, which the proprietors had not yet furnished, and sending servants and every necessary supply from home, under the care of one of their own number, gave entertainment *gratis* to all who attended the Convention. Visitors, and there were many from all parts of the western district, as well as members of the Convention, were here most handsomely entertained. That was a pleasant company indeed, and it did my heart good to look in upon them, when I could snatch a moment from pressing duties.

"The Convention sermon was preached on Wednesday, by the Rev. Samuel George Litton, of Lagrange. I need not attempt a sketch of it here, as it is to be published. The congregation at Randolph, believing it well calculated to do good in their neighborhood, took the expense upon themselves. There were two, and sometimes three services a day, numerously and devoutly attended. The preaching was impressive and profitable; and ministers had much to do in the private instruction of those who were inquiring 'what they must do to be saved.' That, my dear Sir, is a good sign, when inquirers want to be *doing:* and it was while they were *in the way of doing,* in confession, prayer, and thanksgiving, in hearing the word, in keeping ordinances, receiving sacraments, giving of their substance, and consecrating all to the one adorable Redeemer, 'doing all in the name of the Lord Jesus,' that they rejoiced in that saying, 'Lo! I am with you always, even unto the end of the world.'

"The bishop, our chief preacher when he is well, was obliged to devolve upon others much more than usual, on account of the very feeble state of his health. The presence of his friends and the business of the Convention excited him so much that he was able to make several great efforts—speaking once an hour and a half, in the way of argument and explanation upon confirmation and the missionary work. I am afraid, however, that in his further visitation of the diocese, upon which he had considerably advanced, on his arrival at Randolph, he will relapse into his former debility. It is a subject of great anxiety to us to see his once robust and athletic form reduced and feeble. We are not without hope that rest and quiet in his new and delightful home will effectually restore him. The bishop is accompanied in this visitation by the Rev. H. J. Leacock, whose very able pulpit performances, and great personal excellence, have endeared him to us all, and make his expected early removal to New Jersey a matter of deep regret.

"On Saturday the business of the Convention was closed, and Lagrange was fixed upon as the next place of meeting. All the proceedings of the Convention were conducted in the most perfect harmony, and generally with entire unanimity. Measures have been taken for the permanent support of the Episcopate, and for the establishment of a high school for boys, of the same character with the admirable Female Institute at Columbia.

"After confirmation on Saturday evening, and an address from Rev. Mr. Wheat of Nashville, on behalf of the Diocesan Missionary Society, a collection was taken up amounting to $91, and subscriptions received to the amount of $66,—making $157 from a congregation of a hundred and fifty persons in all; and this, too, after other regular conventional contributions had been made by them. According to my remembrance of former times, in large city churches, this collection in a 25 by 30 house, or thereabouts, compares well. Mr. Wheat preached on Sunday morning, and the communion was administered by the bishop, assisted by the Rev. Mr. Reed, to about sixty communicants. On this occasion, a temporary shed put up on the side of the church was also filled: having seats from which, through the open windows, they could very conveniently see and hear. The Rev. Mr. Chilton addressed the young in the afternoon, in a very happy and impressive manner. At night Dr. Muller gave one of his best sermons on 'the one thing needful,' and in the absence of the bishop, who had gone on to Ravenscroft chapel, five miles distant, the Rev. Mr. Wheat delivered the partolic benediction pronounced, and the brethren, who were so truly 'joined in heart,' interchanged, with slow-parting friends, the earnest 'hope to meet again,'

"As the journal of the Convention will be published immediately, I refer you to that for the names of the standing committee, &c., and other particulars which may be interesting to your readers. I hope you may attract their attention to our great need of efficient clergymen,—'efficient,' I have said, and with especial reference to the hydra-headed monster of dissent, and all forms of open infidelity."

The Right Use of Churches.—The New York Historical Society, with a view to the celebration of the fiftieth anniversary of General Washington's inauguration as President of the United States, applied, as we mentioned last week, to the vestry of Trinity Church for the use of St. Paul's Chapel. In the Commercial Advertiser of April 29 we find a report of the preliminary proceedings of the society's committee, embracing the following correspondence

Semi-Centennial Anniversary of the New York Historical Society.—At a special meeting of the society, held on Wednesday night, 24th inst. to receive the report of the committee of arrangements for the approaching celebration, present the president, 1st vice-president, and thirty members. Mr. Blunt, chairman of the committee, reported their proceedings.

The following is the note addressed by them.

"To the Rector, Wardens and Vestrymen of Trinity Church:—

The undersigned, a committee of the New York Historical Society, respectfully represent—That the society contemplate celebrating the fiftieth anniversary of the inauguration of General Washington, as president of the United States, on the 30th inst.

This interesting event, referring to the commencement of our happy form of government, and the advancement of the nation over which it was instituted, not only in temporal prosperity, but in civilization, morals and religion, may well be deemed worthy of commemoration, and the society have been so fortunate as to induce John Quincy Adams, late president of the United States, and son of the vice-president at that time, to deliver a discourse on the occasion.

It appears that on the day of the inauguration of General Washington, the officers of the government, both houses of Congress, and the foreign ministers, went in procession to St. Paul's, to hear divine service, and a discourse suitable to the occasion.

In celebrating that event after the lapse of fifty years, during which the nation, under the guidance of Providence, has realized beyond all expectation the advantages anticipated from the formation of our government, the committee are strongly impressed with the propriety of assembling in the venerable edifice, where half a century since our pious ancestors invoked the divine blessing upon their solemn undertaking. With that view the undersigned would respectfully ask the use of the church on the 30th inst., for the performance of public service, and the delivery of the address by the late president of the United States.

J. Blunt, *Chairman,*
Sam'l R. Betts,
W. B. Lawrence,
W. W. Campbell.

New York, April 8, 1839.

In answer to which the following memorandum was directed to the chairman.

"At a meeting of the Vestry of Trinity Church in the city of New York, held on the 8th April, 1839, on reading an application from a committee of the New York Historical Society, for the use of Saint Paul's Chapel, on the approaching celebration of the fiftieth anniversary of the inauguration of General Washington as president of the United States, the rector declaring his disapprobation of such use of the said chapel, it was resolved, that under the circumstances of the case, the committee deem it inexpedient to take any order on the subject. Extract from the minutes.

T. L. Ogden, *Clerk of the Vestry.*"

We are not a little obliged to the committee of arrangements for the publication of this part of their proceedings. The case which they present is so peculiar as to impart to their application a force which few, if any, others of a secular nature can possess; and therefore if the course of the rector of Trinity Church is, in this instance, sustained, we are furnished with a precedent for the disposal of numerous cases of a less important character. The application is here made by a society, the object of which is intimately connected with the interests of religion, and the members of which embody a weight of talent, of reputation, and we may add, of religious character, entitled to the highest respect. The occasion is one that commends itself to the patriot by the ennobling associations that are entwined with the name of the father of his country, and by the grateful emotions that are inspired by the advancement of our country for half a century in civilization, morals, and religion. Independently of this, the application is enforced by reference to a specific precedent, which would have imparted to the celebration in St. Paul's Chapel an interest that it could have possessed in no other place. Moreover, the committee prefer their request in terms which show that their own minds are imbued with the principles of religion, and that they desire to invest the occasion with its solemnities; and further still, the speaker on the occasion was to be no common man, but one who has been distinguished by a long and illustrious career, and by the enjoyment of the highest honor which his country can confer.

A stronger application for the use of a church for a secular purpose seldom occurs. But yet after all it *was* a secular purpose. The inauguration of General Washington to be President of the United States is an event which, however dear to us as Americans and as citizens, is yet unknown to the Church of Christ. The celebration was a national or political affair; and although religion might be made justly and largely subservient to it, this does not change its nature and design. The aids, accompaniments and decorations of religion in such a case are merely adventitious; such as may be present on one occasion of this kind and be wanting on another; but whether present or not, cannot make the occasion itself one of that holy and religious character to which our churches are most solemnly and exclusively dedicated. The rector of Trinity Church saw this: and without permitting his judgment to be warped, or his firmness to be shaken by the many considerations which in a case so peculiar would have turned a weak or vacillating mind from the straightforward path of duty, he acted on principle and expressed his disapprobation of such a use of St. Paul's Chapel.

Now, it is quite idle, in a case like this, to ring the accustomed changes on bigotry and superstition and all the *polyphlosboian* common places of a sophomore declamation. The question, if question there be, is one that must be determined by an appeal to reason and Scripture and all the common principles which are the acknowledged basis of moral and religious conduct. Bigotry and superstition are blind and senseless guides, and the cause which has no other support is easily demolished. The merest glance, however, at our office for the consecration of churches shows that the Church has looked far beneath the surface; and has rested the course which she has on this subject enjoined upon her members, on the deepest foundations of duty, and marked out that course with a precision which leaves no room for the misapprehension of her meaning.

"Devout and holy men," says the Consecration Office, "as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father." Here the Church rests the duty of setting apart buildings from all worldly and common uses, and consecrating them to the worship of God, on precedents which have the force of express divine command; on a congeniality to reason and natural sentiment; on its salutary tendency to leaven society with those holy principles of religion which are the true and only unfailing source of national prosperity and private happiness, and on the fact that such deeds of consecration have been accepted and approved by God. These are the principles which constitute the foundation of all moral and religious obligation, and whoever brands the consecration of churches with the charge of bigotry or superstition, must first disprove that it has the sanction of any or all these principles, or else expect his charges to pass for empty words. Episcopalians, however, who are constrained by their very profession to acknowledge that the consecration of churches is justly grounded on the principles set forth in the Prayer-book, must perceive that such consecration is something more than a mere conventional act, which is binding only so far as it corresponds with our ever-varying and discordant notions of utility and convenience; that it is in truth a matter of divine prescription; adapted to meet the wants and promote the welfare of our nature; and thus imposed upon the conscience with the same sanctions and commended to the affections with the same attractions which attach to all the appointments and requirements of our Maker.

Is there any doubt as to the meaning of the term consecration, or as to the uses which it enjoins and those which it forbids? Such doubts, one would think, are sufficiently resolved by the prayer of consecration:—"Vouchsafe, O Lord, to be present with us who are here gathered together, with all humility and readiness of heart, to consecrate this place to the honor of thy, great name; *separating it henceforth from all unhallowed, ordinary and common uses; and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering to thy glorious majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for the peformance of all other holy offices.*" The consecration of a church, therefore, is the separation of it from all worldly and ordinary uses, from all those uses which are merely or mainly subservient to the arts, literature, science, and politics of the world, and the dedication of it, not merely to the purposes of religion in general, much less to every fugitive scheme which men may choose to dignify with the name of moral or religious reform, but to the peculiar solemnities of the Christian faith; to the celebration of the service of God through Jesus Christ our Mediator and Redeemer, in the reading of his holy word, and in the prayers, sacraments, and other offices of the same divine appointment and sanction. This is the rule of the Consecration Office, the rule of our Church, and, it may be hoped, of all her members: and it follows that every occasion of the violation of this rule, or the appropriation of a church or chapel to such uses as the rule prohibits, is a desecration of a church.

The operation of this rule, we think, plainly excludes from our churches Fourth-of-July celebrations, temperance society meetings, philosophical lectures, college commencements, and many other objects for which they are but too frequently opened.

In foreign countries, where Church and State are united, a church or cathedral may be the proper place for national celebrations. Mitres and lawn sleeves are there part of the pageant; bishops and peers are alike *ex officio* masters of ceremonies; and the celebration of the holy communion, in conformity with the law of the land, enables Christianity to appear on occasion of a coronation or other political fete with at least a *form* of consistency. In the United States, however, the case is different. Here indeed Christianity, so far as it comprehends what is called natural religion, is tacitly assumed as the basis of law and obligation; but the Church of CHRIST—happily for it—is not recognised in connection with government and made a part of its machinery. The government and the Church move in different orbits: a political celebration, invest it as you will, with the presence of clerical functionaries and other religious decorations, cannot lose its political identity, nor be transmuted into one of those holy purposes that are peculiar to "the kingdom which is not of this world;" and to attempt any such amalgamation would be as repugnant to the genius of our political institutions as to the interests of our Church. And yet, unless they are amalgamated and made one, political celebrations, as such, are by the rule of our Consecration Office shut out of our churches. As to temperance societies, allowing their salutary tendency, they are still but a worldly expedient and their business meetings, therefore, must take their place among those "worldly" uses from which our churches are separated. In regard to college commencements we beg to state a fact in point. An itinerant lecturer had the use, last winter, of the Presbyterian church, in a village not far from this city, for the delivery of a course of lectures and experiments on chemistry. The effect on the minds of the people was revolting, and led to strong expressions of disgust. But if a college commencement may be held in a church, why not a course of philosophical lectures? Both come under the same class, and cannot be removed from it by any religious appendages; and though both are excellent and useful in their way, they are surely not to be ranked among those hallowed purposes to which our churches are solemnly and exclusively consecrated.

One of the dangers to which a people of active and business-like habits is exposed is, that of estimating things by a too narrow standard of utility. Magnificent public edifices, (we speak not now of churches,) works of art and genius, are all valued in dollars and cents; and their silent and mighty influence in moulding the sentiments and character of a nation are seldom or ever taken into account. This is an evil which men of genius and cultivated tastes, who are governed by loftier impulses, or estimate things by a higher standard of utility, mourn over and seek to remedy. The same thing happens with our churches. We are apt to value them by a too narrow standard of utility, and hence our readiness to turn them to purposes of secular and temporary convenience. A higher standard of utility would teach us that a sentiment of reverence for holy things is one of the elements of a nation's greatness; binding the hearts of men with invisible but powerful cords, to the love and practice of morals and religion, and thus promoting their advancement in civilization and prosperity. This is the ground taken in our Consecration Office, in which, as we have seen, the express command of GOD, the law of our moral constitution, and the promotion of our true welfare are, with profound philosophy, made to harmonize. Judge the matter by such a standard of utility, and it would be found that the people are and have been, to a fearful extent, losers by the desecration of churches. We have reason to bless GOD that we have in our communion a standard of this nature; and that we have men among us who, when we have degenerated into habits of negligence and irreverence, fear not to lift their [illegible] requirements, as they have nobly been in others, true to their standards, and they would feel nearly the same repugnance at yielding their churches to be desecrated by worldly uses, as in giving the bodies of their nearest relatives to the dissecting knife of a surgeon. Ought they not to feel a greater repugnance? In the latter case they are restrained only by natural sentiment; in the former, both by it and the "express command" of GOD.

We conclude with again commending the example of the rector and vestry of Trinity Church to general imitation; the rector for assuming the responsibility that devolved on him, and the vestry for throwing no obstacles in his way. The example cannot fail to have weight in many places at a distance, where the name of Trinity Church is invested with a sort of metropolitan influence.

P. S. Since the above was in print, we have been reinforced by "A Subscriber," whose statements we should like to use, if he will give us his name.

We beg also to refer the reader to the extract on our last page from the Gambier Observer.

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—If I may be allowed to guess, I will guess that you wrote your editorial of last week *very* hastily. You deny that the rubric concerning the communion hymn was changed in "substance" when the new hymns were adopted in 1826: thus the rubric directs the hymn to be from "the Selection," and in 1825 it was sung from "the Selection," and in 1827 it was sung from "the Selection." Well, Sir, was not "the Selection" itself *changed* in the interim? and did not that change alter the substance of the rubric? You say, no. You are welcome to the bright discovery.

So of the rubric for a consecration psalm: the rubric remains "intact," you say. So it does in words, yet before 1832 it allowed the use of only one form, but in that year a single General Convention made *it* the *rubric* itself, allow the use of two forms. And the joint resolution which did this (the same "clumsy expedient" that is printed with Psalm 21) was moved, if I rightly remember the record, by your excellent bishop. Still, it did not change the rubric "in substance!" no, not though that rubric set forth only one form at first, and was *made* to set forth two forms afterwards! You are welcome, again, to your lucid opinion.

The only change, you say, is in the "mode or circumstances" of the operation of the rubrics,—even were the canon altered concerning the age of those who are to be ordained, nothing but the "mode or circumstances" of the rubric would be touched. No, Sir, the "substance" is reached. And to argue otherwise, is to *transubstantiate* substance into "modes and circumstances!" If such changes do not affect the "substance" of the rubrics, verily they have no substance at all!

And now, having seen that the "substance" of certain rubrics has been and may be *constitutionally* changed by a single General Convention, little need be said concerning the corrections of the Institution Office, which, though of no practical importance whatever, so dismally annoy you and your "adopted." One of the grounds for correcting the Prayer-book, assigned to the committee, was "the votes, on the subject, of the General Convention." The Convention of 1832 ordered, in effect, that no more "associated rectors" be instituted; and the Conventions of 1835 and 1838 abolished the ecclesiastical use of the word "state." These were "votes of the General Convention;" and as much to the purpose as those which changed the hymns, the metre psalms, and the amens. These "votes" changed the rubrics implicated "in substance," just as much as the other votes did the other rubrics referred to. But the latter required no change of words to make them conform to their altered "substance," while the former did: and the committee, having the power of the Convention, respected the "votes" of that body, and corrected the words to make them correspond with the "substance" as altered by those "votes."

In conclusion, I thank you, Mr. Editor, for giving my last piece an editorial position, which has probably gained for it some additional readers. I thank you for omitting a few touches of my *spice*, which was not wanted. And I thank you for compounding your reply with far more of *spice* than of meat; by doing which you have given me the advantage of a favorable contrast. Yours thankfully, but incorrigibly.

ALIUS.

Remarks.—As "Alius" thinks that our former remarks were hastily written, we feel bound now to give him the result of a week's reflection, which is, that his distinction between *words* and their *substance* is unsound and fallacious. If a single General Convention may, by vote or otherwise, alter or remove the *substance* of any part of the Prayer-book, and a committee of publication, under the guidance of such vote, may alter or remove the *words* so as to make them conform to the previous alteration or annihilation of *substance*, then, for aught we can see, the eighth article of the Constitution is pretty well *exsubstantiated;* and the whole of the Prayer-book, Offices, and Articles are at the mercy of a single General Convention and its committee of publication.

The error of "Alius" lay, as we supposed, in adopting a *metaphysical* distinction where there was need only of a *practical* one. In the instances, therefore, which he adduced we denied that the General Convention had made any alteration in the *substance* of the rubrics, and suggested that it was sufficient for all practical purposes, to distinguish, not between the *words* and the *substance*, but between the rubric and the mode or circumstances of its operation. We cannot consent, however, to be complimented, even ironically, upon our "lucid opinion," or "bright discovery," since we have stumbled upon the distinction a hundred times in some prosing old authors who have labored to prove that the *substance* of the Fourth Commandment (to give no other example) remains unchanged; although under different dispensations, it has required the observance of two, and perhaps three different days, and operates so variously, in different latitudes, that the people of no two countries can agree in the time of observing it. We think that the authors of this distinction are right abstractly as well as practically; but whether they are or not is purely a metaphysical question, the settlement of which is a novel preliminary for a business committee, and would form a curious minute in their secretary's book of proceedings.

It has been remarked of the most acute and logical reasoner in our present House of Bishops, that if he were ever wrong in his conclusion (as great reasoners *sometimes* are) the error was sure to lie in his premises and not in his deductions. Such, as it seems to us, is precisely the case with "Alius." Grant him his premise that the words and their substance are not identical, and his conclusion is invulnerable: deny that, and you may save yourself the trouble of examining the other links of his argument. "No, Sir, the substance *is* reached," becomes then the beginning and the end of the chapter. Thus the matter is brought to an issue. "Alius" thinks us "hasty" (a euphemism, we suppose, for superficial) because we contend that the substance abstracted from the words is at best a mere metaphysical entity, which cannot *be* reached; and we are fain to give him up as indeed "incorrigible," well knowing, that while he is [illegible] ance to all our powers of logical exorcism.

We did not say that the expedient of printing the resolution of the General Convention to accompany the 21st Psalm of the Selection, was clumsy in fact, but that it became so on the hypothesis of "Alius." The General Convention of 1832 were not aware, as we suppose, that they had made any alteration in the "substance" of the rubric in the Consecration Office; and therefore the expedient of a resolution was the best which they could adopt to point out the proper operation of the rubric in the altered circumstances of the case. But if, as "Alius" supposes, the vote of the Convention which altered the psalms altered also the "substance" of the rubric, and so empowered the committee of publication to alter its words, then surely it became a clumsy expedient to publish a marginal note of seven *lines* when the same end might have been accomplished by a change of less than seven *letters* in the rubric of the Consecration Office.

It may be well, in further explanation, to add that we did not distinguish, as "Alius" makes us, between the rubric and *its* mode or circumstances; but between the rubric and the mode, &c., of its *operation*. The change, in the cases adduced by "Alius," lies in circumstances *wholly extrinsic* to the rubric, in consequence of which its *operation* is changed, while *it* remains wholly untouched. The retort of "transubstantiation," therefore, is a failure.

In conclusion, we have reason to thank "Alius" that he has not given one proof of very hasty writing in our last week's editorial, when, with his marvellous insight into the "substance" of things, it had probably been easy for him to give a hundred: we thank him for omitting, without our help, all such "touches of his spice" as were meant to raise a blister elsewhere than on the rhinoceros hide of an editor; we thank him further for having resolved to close the discussion of the subject in our present number: and we shall thank him most devoutly of all if he do not assail us in our next with an argument to prove that he is exempt even from this resolution by reason of some alteration or removal of its substance.

SPRINGFIELD, MASSACHUSETTS.—The Rev. Henry W. Lee commenced his labors in this town as an Episcopal clergyman, last autumn. For some time previous there had been no church service in the town, though it contained from twenty to thirty families, nominally Episcopalian. Mr. Lee found his congregations much larger than he expected, and every thing bright and encouraging. Such is still the case, and with suitable encouragement, the church may obtain a firm footing in Springfield. The congregation are desirous to erect a church. They have contributed to the object themselves, according to their means, and have received assistance from Hartford and Boston; but need a further supply to enable them to go forward with safety. Application for this purpose will soon be made in New York, and Mr. Lee refers to Bishop Onderdonk, Dr. Berrian, and Dr. Wainwright, who unite in considering the opening in Springfield an excellent one, and will rejoice in the success of this undertaking. We have only to add our own belief, that there is no part of our country where an intelligent exhibition of the true principles of the Church, is more needed, or will be ultimately attended with more signal success than in Massachusetts.

TRACTS FOR THE TIMES.—These publications continue to attract great attention on the other side of the Atlantic. The foreign journals just received furnish much interesting matter respecting them, which we shall give in our next.

FREQUENT COMMUNION.—Owing to the great excellence and scarceness of this tract, we have followed the example of the Gospel Messenger, and given it entire. We hope it will be carefully read and extensively circulated.

TEXAS.—An Episcopal church was organized at Houston, Texas, on Easter Monday under the direction of the Rev. Mr. Chapman. The wardens and vestry, says the Southern Churchman, are thought to represent as many as eight different states of the Union. The sum of three thousand dollars has been subscribed in Houston towards the erection of a church.

ST. LUKE'S CHURCH, HOPE, WARREN COUNTY, NEW JERSEY.—The building of this church was commenced in 1832, when, owing to an unlooked-for failure in the source of their funds, Mr. Jaques the missionary took the responsibility on himself, and carried the work gradually forward at great personal sacrifices. For three years past the building has been fit for use in the summer season; but in the winter, owing to its rough and open state, the congregation are obliged to assemble in private dwellings, or such other places as they can obtain. In order to complete the edifice and free the vestry from debt, the sum of $1,000 is needed, which Mr. Jaques is now endeavoring to collect. He has our best wishes for his success.

MADISON COUNTY, ILLINOIS.—The Rev. Mr. Darrow informs us, that since his appointment to this station, he has collected three congregations, in places about 12 miles distant. In these places the congregations, for want of a suitable house of worship, are often obliged to resort to the groves to obtain seats. It is proposed to erect in each of the three places cheap edifices at an expense of $1,000 or $1,200; the resident population defraying about one half of the expenes. The places are Edwardsville, Collinsville, and Marine; in the two former of which a church is most needed. Mr. Darrow is now in this city endeavoring to collect the necessary funds, and his object, in common with every other of the kind in the western country, is well worthy of encouragement.

REV. E. M. JOHNSON'S SERMON.—This production still continues to excite attention. The papers which have been chiefly instrumental in keeping it before the public are the Christian Intelligencer of this city, the Christian Witness of Boston, and the Charleston Observer. The first reviewed it at greater length and with even greater ability than it bestowed on Mr. Roy's magnificent Hebrew Lexicon, and scolded Mr. Johnson as hard as it praised Mr. Roy. The second continues its weekly spasms, and will probably adjure the ghost after the sermon itself is buried. In the third, the sermon is made a subject of dispute, assailed one week in scurrilous terms and defended the next. All this makes *balaam* for the papers and a ready sale for the sermon; and thus the editors and author are equally pleased.

TO CORRESPONDENTS.—"G. B." "Savona" and "C." are received.

The space desired by "S. H. C." was filled before his favor was received.

EPISCOPAL VISITATION.—The bishop's appointments for visitation have been changed by the addition of *Ticonderoga, Fort Edward,* and *Glenn's Falls;* and by an alteration of time for all the former appointments after August 22.

SUMMARY.

Bishop Doane in Maryland.—On the 16th ult. the bishop confirmed *seven* persons in St. Paul's Church, Worcester parish, and admitted the Rev. Warner Hoyt, deacon and rector of the church, to the order of Priests. On the following day the bishop confirmed *five* persons in All Hallows Church in the same parish. On Thursday morning, 18th April, the bishop consecrated St. Mary's Chapel at Tyaskin, Stepney parish, after which he confirmed *eleven* persons.

In the evening [illegible] Episcopal services, the bishop preached and administered the holy communion a number of times during the above-mentioned period.

Gospel Messenger, Utica.

The Rev. Albert C. Patterson has accepted a call to the rectorship of Grace Church in this city, and is expected to enter on the discharge of his duties in June.—*Ibid.*

The Rev. J. C. Rudd, D. D. has been appointed Professor of Moral Philosophy, and Sacred and Profane History in the Institute of Hobart Hall, Holland Patent, and has accepted the appointment. It may be well to remark, that this acceptance will produce no change in his present residence or employment.—*Ibid.*

Bishop Polk.—The Right Rev. Leonidas Polk, Missionary Bishop of the Protestant Episcopal Church, for the states of Georgia, Alabama, Louisiana, Arkansas, and the Republic of Texas, arrived here last week, and commenced his labors in Arkansas on Sunday morning, in the Presbyterian Church, by an eloquent and interesting sermon. The meeting-house was crowded with an audience who appeared much interested by the simple and beautiful service peculiar to this Church.—*Arkansas Gazette.*

Missionary Meeting at St. Paul's.—On Sunday evening, the 28th inst., the Episcopalians of this city were favored with the presence and services of three very interesting missionary visiters; the Rev J. A. Vaughan, our foreign secretary; the Rev. Mr. Knight, of the Church of England, who, for more than twenty years has been in the service of "The Church Missionary Society" in Ceylon; and the Rev. Mr. Southgate, who, for the last two or three years, has been our own exploring missionary in Turkey and Persia. The meeting was also attended by the bishop and thirteen of his clergy.

Never has our Church in this city been so favored before. The noble edifice of St. Paul's was *filled*, and the powerful statements and arguments of Mr. Knight and Mr. Southgate were received with profound and gratifying attention.—*Christian Witness.*

Rev. E. G. Gear.—We are happy to learn, by private letters, from this missionary, that after his long and painful confinement in the hospital at Prairie du Chien, had so far recovered as to preach on Easter Sunday. His last letter informs us that he was at Galena, in daily expectation of a steamboat to take him and his family to Fort Snelling, of which post he was appointed chaplain, in October last.

We are requested to say, that all letters and papers intended for him, should be addressed to him at "Fort Snelling, Upper Mississippi."

Gospel Messenger.

China.—The Rev. Mr. Lockwood has returned to Batavia (6th of November,) in improved health, after several months' absence, spent in visiting Canton and Macao. The committee unite with Mr. L. in acknowledging the kindness and Christian liberality, which rendered his passages without expense. The several passages of Messrs. Lockwood and Hanson to China, of Mr. H. to England, on his return, and of Mr. L. to Macao, and thence to Singapore and Batavia, (in all six,) have thus been freely given, by those who could appreciate the benevolent design of such a mission. It is believed that, in almost every instance, the captains were pious men.

The health of Mr. and Mrs. Boone, it was hoped, would be restored by a few weeks residence in the interior of the island. The welfare of the beloved laborers in this distant field, under their various trials, is commended to Christian sympathy and prayer.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county,* ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany;* 4 P. M., Trinity Church. West Troy, *Albany county.* 3, Christ Church, *Troy,* consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.* Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county.* Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county,* consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county.* 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county.* Tuesday, 30, Lithgow, *Dutchess county.* 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county;* 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county.* Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county.* Thursday, 22, Plattsburgh, *Clinton county.*

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county.* Wednesday, 28, Hampton, *Washington county.* 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county.* Wednesday, 4, Walden, *Orange county,* ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 8, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Washington county.*—Friday, May 3, consecrated St. [illegible] Warren F. Hitchcock, Esq., senior warden, and read by the Rev. Palmer Dyer, missionary at the station, who also read the sentence of consecration. Morning prayer was read by the Rev. John A. Hicks, of Vermont, assisted by the Rev. Darwin B. Mason, M. D., missionary at Granville, who read the lessons; and the sermon preached by the bishop.

In the afternoon, in the same church, confirmed 21.

City of Troy.—Fifth Sunday after Trinity, or Rogation Sunday, confirmed 17 in St. John's Church.

MARRIED,

In Flushing, on Thursday evening, by Rev. J. F. Goodwin Mr GEORGE O BARTLETT, Bookseller, Boston, to Miss JANE KILES, of Jamaica, Long Island.

At Utica, on the 1st inst. by the Rev. Mr. Proal, JOHN STRYKER, Esq. of Rome, to FRANCIS ELIZABETH, daughter of the Hon. T. H. Hubbard.

CALENDAR.

MAY.

12. Sunday after Ascension.
19. WHITSUNDAY.
22. }
24. } Ember Days.
25. }
26. TRINITY SUNDAY.

NOTICES.

The corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church in the diocese of New Jersey, will hold its annual meeting in St. Mary's Church, Burlington, on Wednesday, the 29th inst. at 9 o'clock, A. M.

May 11, 1839. JOHN WARD, Secretary.

The Missionary Board of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, will meet at the Sunday School Room of St. John's Chapel, on Monday the 13th inst. at half-past 7 o'clock, P. M.

A letter from the Right Rev. Bishop Onderdonk, will be submitted to the board.

May 11, 1839. THOMAS C. BUTLER, Secretary.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the Sunday School Room of St. John's Chapel, on Monday evening, 13th inst. at half-past 7 o'clock. By Order.

A. W. O. SPOONER, Recording Secretary.

May 11, 1839.

P. S. The members of the *Society* are respectfully invited to attend.

New York Bible and Common Prayer-book Society.—A special meeting of the Board of Managers will be held at the Sunday School room of St. John's Chapel, on Monday evening next, at 8 o'clock, to receive the report of a committee appointed at the last meeting.

WM H. TOWNSEND, Recording Secretary.

May 11, 1839.

mittee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening next, in the Vestry room, at half-past 7 o'clock. By Order.

The regular monthly meeting of the executive com-

May 11, 1839. STEPHEN GREENLAND, Secretary.

ST. BARTHOLOMEW'S CHURCH.

All the unsold pews in this church will be offered for sale, at public auction, on Monday, May 13, at half-past four o'clock, P. M. W. H. Franklin, Auctioneer.

Terms of sale, &c., will be made known by applying to any of the undersigned committee.

STEPHEN CAMBRELENG,
WILLIAM L. RUSHTON,
April 25, 1839. 3t CHARLES CARVILL.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 1st inst. has received the following contributions, viz.

For redemption of pledges given in St Paul's chapel, April 14, 1839, $2. By the hands of F H Stimpson, Esq. receiving agent in Boston, received from St. Andrew's church, Hopkinton, New Hampshire, per Rev M B Chase, rector, one half of collections, $20. By the same hands, from St Paul's church, Boston, Mass, per Rev J S Stone, rector, balance of a pledge of five hundred dollars, $64. From Trinity parish, Fairfield, Conn, per the Rev N E Cornwall, $15, equally divided between the committees, $7 50. From the parish association of Calvary church, Homer, Courtland county, Western N Y, per J B H, $5. By the hands of the Rev Richard Cox, rector, one half of $130 42, being the "offerings of St John's church, Troy, N Y, for the past year, equally divided, $65 21. Fifth quarterly payment of J W H of Newark, N J, on a subscription for missionary purposes, $25, of which one third is for the African mission, and the remainder for domestic, $16 67. By the hands of Thomas Robins, Esq. receiving agent in Philadelphia, received from St Luke's church, Germantown, Penn, collection in first quarter of 1839, for domestic missions, per Rev John Rodney, $25. By the same hands, Easter offerings of St Stephen's church, Harrisburgh, Penn, for domestic missions, $34. By the same, from B Parke, Esq, and lady, for Illinois, per James Peacock, Esq, warden, $5. By the same, from the Missionary Association of St James' church, Philadelphia, for Bishop Kemper's mission, per Wm H Calhoun, Esq, treasurer, $10. By the same, from the Auxiliary Episcopal Society of Leesburgh, Virginia, for domestic missions, $22 08. From the Rev Moore Bingham, rector, a collection in Christ church, Hampton, Washington county, N Y, $3. By the hands of N G Ogden, Esq, treasurer, from the Young Men's Missionary Society of St Luke's church, N Y, to be applied in aid of the erection of a church edifice at New Albany, Ind, in answer to the application of the Rev Ashbel Steele, missionary at that station, $25. Through the hands of Mr Louis Sherman, from W B, of St Paul's chapel, New York, for domestic missions, $3. Through the Rev P S Chauncey, the savings of Master Wm Kells, a Sunday scholar of Christ church, Rye, N Y, $2 50. From a female communicant of the same church, $1. Total receipts, $310 96.

May 8, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Rev C W Andrews, rector, 3d quarterly subscription of St Andrew's church, Pittsburgh, $50. Received by the hands of Rev N E Cornwall, from Trinity parish, Fairfield, Conn, one half of $15, $7 50. Remitted by Rev John Bristed from the Female Missionary Society of St Michael's church, Bristol, R I, $20; Monthly Concert of Prayer, do, $9; Maternal Association, $6; Sunday school, do, $5, $11—40. Remitted by Rev Richard Cox, rector, one half of the offerings of St John's church, Troy, $65 21. Received per Mr James Swords, one third of the quarterly payment of J W H, Newark, for Africa, $8 33. Remitted by Thomas Robins, Esq, agent at Philadelphia, Pa; from Mrs Bushrod C Washington, $5; Mrs Nelson, $5, and Mrs L W Lachland, $1, all of Jefferson county, Va, for African missions, per Mrs Keyes, $11; from Rev Robert Prout, Charles county Md, for African mission, $20; Easter offerings of St Stephen's church, Harrisburgh, $17; and for African mission from B Parker, Esq, $10; per James Peacock, Esq, warden, $27; from the missionary association of St James' church, Philadelphia, for African mission per W H Calhoun, treasurer, $10; from the Auxiliary Episcopal Missionary Society of Leesburgh, Va, $22 08; from the Sunday school of St James' church, same place, for African mission, $10, and from Miss Sarah Jane Tisdale, for Africa, $5, per Mrs L P Powell, treasurer, $37 08, $105 08, less postage and discount, 74cts,—$104 34. Received per Rev James Milnor, D D, donation from the Juvenile Sunday School Association of St George's church for African mission, $20. Received by the hands of Bishop Doane, one-tenth of the offerings of the church in the diocese of New Jersey, ending at the Convention of 1838, for missions in Texas, $136 88; by the same hands from the offerings of St Mary's church, Burlington, for missions in Africa, $40; by the same hands from the offerings of St Mary's church, Burlington, for Mrs Hill's school, $10—$186 88. Received from the church of the Epiphany, Philadelphia, by the Rev Dr Tyng, male association, for China mission, $350; female association for Greek mission, $300; ladies sewing society for African mission, $250; children of the Sunday school for infant schools in Crete, $250—$1150. Received from the Right Rev Jackson Kemper, D D, rector, Easter offerings of the congregation of Christ church, St Louis, Missouri, towards the establishment of a mission in Texas, $120. Total receipts, $1752 26.

CHARLES J. ALDIS, Treasurer,
May 7, 1839. Bank of America.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following donations, and subscriptions, viz:—

From Henry M Beare, $1. From Mrs Doctor Casey, $1. From the Sunday school of St Matthew's church, Jersey City, by the hands of Mr Henry M Beare, superintendent, to constitute the Rev Edmund D Barry, D D, rector of said church, a life member, $15. From C. through the post office, for a pledge, after the Rev Doctor Wainwright's sermon in St Paul's chapel, $1. Total, $18.

May 7, 1839. JOHN H. SWIFT, Treasurer.

P S Donations and subscriptions will be thankfully received by the Treasurer at 158 Water street, or 100 Fourth street.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From weekly offerings of St James' church, Woonsocket, R I, by Mr H P Baldwin, $10. From a lady, $5. From Hubert Van Wagenen, Esq, donation, $5; for purchase of Prayer-books, $5 $10. From Mr I L Norwood, donation, $2 50. From annual subscribers, $2. Total, $29 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

A collection in St Paul's chapel, Rev Dr Berrian, rector, $82 47. From a lady, $5. From Mr J L Norwood, $2 50. From annual subscribers, $1. Total, $90 97.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

The Protestant Episcopal Tract Society are now publishing new Tracts,

Prescribed Forms of Prayer; What will your Neighbor Say; Nurseries for Heaven; Address to plain people on Family Prayer; The troublesome Garden; The Pastor's Address to Parents; The Sailor's Return; Morning Visits to a Rector's Study; On Confirmation; On remembering our Creator; The Poor House Penitent; Young Person's invited to the Lord's Table; Who are the Catholics, being the substance of the admirable sermon of Doctor Hook, "Hear the Church;" The Judge.

The Society are printing and distributing far more extensively than they have ever before done, in the confident hope that they will be sustained by the liberal aid and benefactions of the friends of the Church.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz: Part of the church collections of Christ church, Philadelphia, by the hands of Mr Moses Kimpton, $300; the contribution of Christ church, Newton, in the diocese of New Jersey, by the hands of the Rev Clarkson Dunn, its rector, $5; and from "weekly offerings" of St James' church, Woonsocket, in the diocese of Rhode Island, by the hands of Mr H P Baldwin, $10.

The amount of the contribution by St Andrew's parish, South Carolina, acknowledged in the last Churchman, was $70. WM. H. HARISON, Treasurer.

New York, May 8, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Rev. Richard Cox, "offerings" of St. John's Church, Troy, for missionary fund, $20; from Christ Church, Hampton, Washington county, Rev. Moore Bingham, for education fund, $4, and missionary fund, $4, together with $2 paid over to the Treasurer of the Episcopal fund, as directed.

C. N. S. ROWLAND, Treasurer, 55 Water st.

May 8, 1839.

The Treasurer of the "Young Men's Missionary Society of St. Luke's Church," acknowledges the receipt of $20 from "one of the congregation"

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 2, from the following persons, viz.

Rev P P Irving, Geneva, with remit; R O Thayer, Westfield, with remit; N W Wiley, Savannah; Rev J V Van Ingen, Greene; Rev E H Cressy, Lockport; Miss C B Watlington, St Croix; George O Bartlett, Boston; Rev W E Eigenbrodt, Bainbridge; Rev N O Preston, Bennington; P E Demill, Detroit; Rev C Dunn, Newton, N J, with remit; D Hoyt, Rochester; Postmaster at Wadesborough, N C; Charles Stimpson, jun, Boston, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending May 2.

To Rev N O Preston, Bennington, Vt, 1 package, care of Mr S B McEowen, sent to Freeland, Hoffman, & Co, William street; to Mr M M Norton, Lowville, 1 package, sent to N Weed & Co's, 191 Pearl street; to F Sill, Middletown, Conn, 1 package, per steamer Cleopatra.

PEW IN ST. JOHN'S CHAPEL.—For sale pew No. 79, in the middle aisle, it is one of the long pews. Apply to the Sexton, or at 349 Broadway.

May 4th, 1839. 2t*

PANORAMAS OF JERUSALEM AND THEBES.

These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

BOARDING AND DAY SCHOOL. The Misses Mortimer respectfully inform the public, and especially the friends of their father, the late Rev. Benjamin Mortimer, formerly minister of the Moravian church in this city—that on the 13th of nextmonth, (May,) they will commence a Boarding and Day School for young ladies at their residence, No. 53 Charlton-street, next door to Varick-street.

All the branches of an English education carefully attended to.

Italian, Spanish, Latin, French, and German, will be taught by approved masters. Much attention will be given to needlework of every description. Terms moderate.

Circulars can be obtained at the Moravian parsonage, No. 14 Dutch-street, and at No. 53 Charlton-street, and in Brooklyn, at Mr. Mortimer's school, Brooklyn Lyceum.

April 27, 1839. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23, 2m

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co., 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG [illegible] Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bibl geography, astronomy, natural history, natural philophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and menta philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq., Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez. Feb. 10. 3m.

POETRY.

SACRED MELODIES.—NO'S. X. AND XI.

HYMN.

O Lord, our Lord, how bless'd are they
Who lean alone on thee;
Who trust, when shadows dim their way,
And love thee when they flee.

O Lord, our Lord, my spirit so
In thy dear word confides,
Alike at morning's purpled glow,
Or when the dark abides.

And now the sun hath set on me,
And round me shadows fall;
O Lord, our Lord, 'tis bless'd to see
Thy beacon love through all.

There, star on star, will shortly show
To light the landscape gay:
O Lord, our Lord, 'tis bless'd to go,
Where thou hast laid my way.

And thou wilt bless my journey now,
And give me flowers for dearth;
O Lord, our Lord, how good art thou,
In all the pleasant earth!

ORDERS.

I'll wash my hands in waters that are innocent as snow,
And thus unto thine altars, my Redeemer, will I go.
I'll stand within thy temples, in garments pure and white,
And take thy yoke upon me, for 'tis easy and 'tis light.

But, give me in the beauty of thy holiness to shine,
And to sound upon the mountains that cheery trump of thine;
And to ope the gushing fountains in the desert's dreary ways,
And to herald joyful tidings, and the holy cross to raise.

And with a soul that tramples on the laurel and the gem,
May I strive, in Godlike meekness, for a brighter diadem;
And run my race with glory, and fight a noble fight,
Till I join the victor-pæan of the conquerors in light.

Now clothe me in mine armor, ye fathers of the host,
And give my hand the banner of the dove-like Holy Ghost;
While swells around the war-song of my Redeemer King,
And all the warrior-anthems that the noble armies sing.

Then bless me for the onset that I may battle well,
For the Captain of salvation, 'gainst the leaguered hosts of hell,
Nor shun the hottest conflict, where the spoiler is abroad,
But breast his fiercest phalanx, in the panoply of God.

Oh, glorious is the warfare and the triumph-cry shall sound,
Not sweeter to the victors, than the vanquished heathen round:
Messiah's armies ever, to their foemen faint in strife,
Bend down the laden branches of the healing tree of life.

Yet, Saviour, not with boasting would I gird me for the fight,
And take thy yoke upon me, though so easy and so light!
Who putteth on his harness, and striveth for a crown,
Oh let him never glory till he lays his armor down.

From the Gambier Observer.

SERVICES IN CHRIST CHURCH, ST. LOUIS, MISSOURI.

We copy the subjoined account of the services in connexion with an ordination and confirmation held in Christ Church, St. Louis, on Easter Sunday, from the Commercial Bulletin of that city.

"*Messrs. Editors,*—Last Sunday was a day long to be remembered by the congregation of Christ Church, St. Louis, and by all who were privileged to worship in that beautiful sanctuary. It were almost needless to say it was a deeply interesting occasion, being the festival of the Saviour's resurrection from the dead—a subject of the most precious interest to every Christian, as being the crowning point of the evidences of our holy religion. Such a day, as might well be expected, would be peculiarly interesting to the people of God. But in addition to these considerations, there were other circumstances all combining to render the day one of grateful remembrance. It was the season appointed for the impressive services of confirmation and ordination. It was a day on which a goodly number of persons were to give evidence of their faith in our once crucified, but now glorified Redeemer, in whom they could rejoice as the Saviour, who died for their sins and rose again for their justification. They were to profess before angels and men, that the Saviour, who rose from the grave on this holy day, was *their* Saviour and their King; and that they vowed allegiance to his cause; that they trusted in his precious blood for the forgiveness of their sins, and in his all-sufficient merits as the sole medium of their justification before God. How interesting the spectacle of twenty-three persons, of various ages, approaching the altar of God, to profess their faith in Jesus! resolving henceforth to be his disciples, and to frame their lives and conversation according to his divine and holy precepts. How impressive the sight of the young, in reference to whom the solemn promises of renunciation of the world, and adherence to the testimonies of the Lord, had been made by their sponsors in baptism! The middleaged, and the aged, some of whom had, in their own persons, put on Christ by baptism, now approaching, with one accord, to be confirmed in their holy resolution, by the chief minister of Christ; affording good evidence of the divine blessing on the preached word and other means of grace, resulting in the renewal of their hearts by the Spirit of God! And when the bishop, in his peculiarly solemn manner, accompanied the imposition of his hands (after the manner of the holy apostles,) upon each individual with the fervent petition, 'Defend, O Lord, this thy servant with thy heavenly grace; that he may continue thine for ever, and daily increase in thy Holy Spirit more and more until he come to thine everlasting kingdom'—we doubt not that the fervent and hearty amen ascended from many a pious heart. And when, after their confirmation, these new disciples, with uplifted voices, gave utterance, in the impressive language of the 89th hymn, to the desire—

'Here rest my oft-divided heart,
Fixed on thy God, thy Saviour rest;'

doubtless they felt the force of the remaining sentiment contained in the question—

'Who with the world would grieve to part,
When called on angel's food to feast?'

It was certainly by no means the least part of our gratification to observe, that with the exception of two, all who were confirmed were so minded as to approach the holy communion of the body and blood of our Saviour Christ.

After a very appropriate and impressive sermon from Bishop Kemper, founded on Acts i. 3, the congregation were permitted to witness, for the second time in the course of four weeks, the impressive service of an ordination to the priesthood; when the Rev. F. F. Peake was admitted to that holy order. The candidate was presented by the Rev. P. R. Minard, who, together with the Rev. J. Batchelder and Rev. Wm. Homman, united in the laying on of hands. This devoted brother has been laboring for some three years as a missionary at Boonville, Missouri, amidst many discouragements, though not entirely without success. He returns now to his post, fully commissioned as an ambassador of the Most High. May the blessing of the Lord crown all his efforts for the advancement of our Redeemer's kingdom. After the administration of the holy communion the services which continued through the space of three hours and a half, were closed by the benediction. A second and third service were also held in the afternoon and evening, at which, respectively, the Rev. Mr. Peake and the Rev. Mr. M'Macklin of Virginia, preached.

Thus closed a most gratifying Sabbath to the Episcopalians of St. Louis—a day distinguished, among other events, by the presence of the largest body of Episcopal clergy ever convened this side the Mississippi, there being present six clergymen besides the bishop, viz. four presbyters and two deacons, making seven in the aggregate.

From the Utica Gospel Messenger.

Dr. Stowe's Lectures.—We have no better way to correct the mistake, as to the allusion in our last to the Biblical Repository, than to give the further communication of R. B., which most completely proves, from the will of Mr. Wesley, that Dr. Stowe must have been imposed upon by the senseless story. We have a few facts by us in relation to Dr. Stowe's intercourse with the gentlemen of England, which may be used, hereafter, to the amusement of some, if not to the mortification of others.

To the Editor of the Gospel Messenger.

Sir,—Finding I was led into an error by the friend who conducted the publication of Dr. Stowe's lectures in the Bath Constitutionalist, who informed me they first appeared in the New York Biblical Repository, it is necessary to correct the error, and to say on the authority of the same gentleman, that they first appeared in the New York Observer.

Since the lectures appeared in the Bath paper, I find some people have been credulous enough to believe the calumny, and persons too, from whose habits one would be apt to expect calm and cool reflection. In order further to disabuse these respectable persons, I have, since the articles appeared in last week's Messenger, looked into Moore's life of Wesley, republished by Bangs and Emory, N. Y., 1825, where in vol. 2, pages 330 et seq., the will and codicils are given at length, and to my no small astonishment, I find, that instead of Mr. Wesley directing that the ordinances in the chapel should be administered by a regularly ordained clergyman of the Church of England, *as asserted by Dr. Stowe*, there is NOT ONE WORD *on the subject!!!* And further, I find, that instead of there being any likelihood of "*difficulty*" in obtaining a regular clergyman to perform such duty—*had it been so*—the first four trustees, or committee, out of twelve, named by Mr. Wesley for preaching in the chapel at London, *are Episcopal clergymen of the Established Church*, to wit, John Richardson, Thomas Coke, James Creighton, and Richard Dickinson, who had long before been coadjutors of Wesley, [illegible] regularly ordained clergyman willing to perform the sacraments, "as asserted" to Dr. Stowe, "by an old member admitted by Wesley himself?"

I have also carefully consulted Southey's life of Wesley, and amongst numerous followers of his, of the Episcopal clergy, I find Vincent Perront, vicar of Shoreham, William Grimshawe, curate of Haworth, Dr. Thomas Coke, of Jesus College, Oxford, and curate of Sth. Petherton, Somerset, and J. W. Fletcher, vicar of Madeley, Shropshire; of whom Dr. Southey says, "He was ordained in the Chapel Royal of St. James' Palace, and *as soon as the ceremony was over*, went to Wesley's chapel and assisted in administering the Lord's supper!"

I presume these few facts, with those stated in the article of last week, are sufficient to satisfy the most credulous, that the vile story foisted upon Dr. Stowe, was a base and abominable libel; and I shall fondly hope, that as he has been the means of giving it extensive circulation, he also will, after investigating the facts, be candid enough to admit that he must have been imposed upon.

PIETY.

Piety is neither the dream of a mystic, nor the fanaticism of a recluse. It is a solid, sober, and rational devotedness, to the source, at once, of goodness and wisdom. It is not gloomy, it is not severe; it is cheerful as the light of heaven; the only sure principle of happiness and enjoyment; able to make you dwell under the defence of the Most High, and abide under the shadow of the Almighty. You know not what you lose; for it is piety, which, in all times, and in all countries, has given strength, and spirit, and alacrity, to the best and ablest benefactors of mankind. It is the true devotion that draws down the richest blessings of our heavenly Father; nourishing the intellect, purifying the affections, and gently elevating the morals of the mind and heart. And well may it produce those glorious effects; for, to use the words of a writer, only not inspired, "It is the breath of the power of God, and a pure influence, flowing from the glory of the Almighty: which, in all ages, entering into holy souls has made them friends of God. For God loveth none, but him that dwelleth with wisdom."—*Bishop Jebb.*

CHARITY.

It is the great perfection, the distinguishing grace of a Christian, preferable to faith and hope, in dignity, in use, and in the length of its duration, as St. Paul hath taught us to reason concerning it. It is called the *great commandment,* Matt. xxii. 38; the *end of the commandment,* 1 Tim. i. 5; and the *fulfilling of the law,* Rom. xiii. 10: and it is really what it is called. For where this divine grace dwells and reigns, there no moral attainment of any kind can be totally wanting. Charity is the queen of virtues; the rest are of her retinue and train as it were; constantly attending on her, appearing and disappearing with her; and well, therefore, as a queen is she invested by God with the sovereign prerogative, the power of covering sin. It is her nature to be comprehensive of, and abounding in many duties; and therefore it is her reward also, to be a screen for many failures. Charity is said in Scripture to establish a true friendship, and to create a real likeness between God and man: God passeth by the faults, therefore of the charitable, as a friend doth those of his friend; the great resemblance of the divine nature, which shines out in him, hides every lesser sort and degree of unlikeness, and makes it not to be discerned.—*Bishop Atterbury.*

From the Gambier Observer and Journal.

DESECRATION OF CHURCHES.

Mr. Editor,—The churches in this diocese have been opened, in some few instances, for holding *concerts of sacred music,* and the question has arisen in my mind whether such a practice was strictly proper. By the terms of consecration, our houses of public worship are "separated from all unhallowed, worldly, and common uses, and dedicated to the service of Almighty God the Father, the Son, and the Holy Ghost, for reading and preaching his holy word; for celebrating his holy sacraments; for offering to his glorious majesty the sacrifices of prayer, praise and thanksgiving; for blessing his people in his name, and for the performance of all other *holy* offices," &c.

Such are the *uses* for which our churches are set apart. These uses comprehend the "*sacrifice of praise,*" that is, the singing of psalms, hymns, and spiritual songs; but are those exercises to be considered a "*sacrifice of praise,*" or a "*holy office,*" except when performed *devotionally* and as an act of public or private worship? If not, can it be right and proper to open a church for a concert of music when no object of worship is intended or thought of? Is not the holding of a concert merely for the public entertainment, or for the purpose of raising funds, or as a means of cultivating and diffusing a taste for music, converting the house, for the time being, to a "*worldly* and *common use,*" and therefore an act interdicted both by the terms and spirit of the sentence of consecration?

I should feel much obliged, Mr. Editor, if you would give your views on this subject through the columns of the Observer; and I am confident that many others would be equally gratified, for it is a point on which some difference of opinion seems to prevail throughout the diocese, and one of sufficient importance to the welfare of the Church to require exposition from a source that will entitle it to general respect and observance. AN ENQUIRER.

Remarks.—We are clearly of opinion that the terms and spirit of the ordinal referred to by our correspondent, exclude from our consecrated churches all oratories and concerts of sacred music, when as is usual the object is avowedly not an act of worship, but entertainment, or entertainment and the cultivation and diffusion of musical taste combined. The views of the Rev. Legh Richmond occur to us as strongly in point. We adopt them most cordially and fully, as bearing upon the main inquiry above. No man ever perhaps enjoyed music in a higher degree than Richmond, and few men possess a more highly cultivated taste than he did, and yet so undevotional and even dissipating did he consider the tendency of such *exhibitions* of sacred music, that he habitually bore a most decided testimony against even *attendance* upon them. "I dare not," says he, "countenance sin and danger because it is clothed in the bewitching garb of good music and pretended sanctity." "I consider the oratorio performances *in churches* as a solemn mockery of God, and forbidden by the clear principles of the Gospel. The making the most sacred and solemn subjects which heaven ever revealed to man, even to the passion of Christ himself on the cross, a matter for the gay, critical, undevout recreation of individuals, who avowedly assemble for any other purpose but that of worship, and who, if they did, could hardly pretend that it were very practicable in such company and on such an occasion, I do from my heart believe to be highly offensive to God." "The spirit of the world," he adds, "the these public gayeties, and their [illegible] pretensions to partial sacredness only render them more objectionable." Such we believe to be a just view of the character and tendency of these performances. If so, can there be a doubt on the mind of any among us who understand the import of consecration—as setting our churches apart, "separating them from all unhallowed, worldly, and common uses?"

THE CHRISTIAN MOURNER'S CONSOLATION.

With these blessings the mourner feels relief under the anticipations of death, under the loss of friends, the disappointments, separations, and sicknesses of this mortal life. The thought of Christ's death and resurrection takes off the fearful character of his own dissolution. The thought of pardon, peace, reconciliation; the thought of a brief sleep only after the termination of this life; the thought of Jesus coming again, and bringing with him all them that have slept in him; the thought of all the faithful being united in one company, and entering the glorious abode with him; the thought of being for ever with the Lord—this softens and mollifies the otherwise fearful meditation of death and judgment. The humble foresight of the blessings on the other bank of Jordan makes him forget, like Moses on the mount of Pisgah, the intervening pains and separations, and long to pass over into the golden land. Thus the child of sorrow is in the way to obtain abiding consolation under the thought of death.

Daniel Wilson, Bishop of Calcutta.

CHRIST'S DEATH-SCENE.

Here was no gathering up of the feet into the bed, as at the bed of the patriarch Jacob tended by affectionate sympathy,—no couch watered by tears of love; but shame and the cross, the purple robe and crown of thorns, the nails and the vinegar, and the spear, and all those other bitter ingredients in that cup of misery which our Saviour drained even to the dregs. Here were no prayers of friends, no joyful anticipations of an exchange of human wo, for an eternity of heavenly blessedness; but disappointment and desertion, treachery and denial, the scattering of the sheep, and the triumph of the prince of this world. Christ trod the wine-press alone, and there was none to help him. But though man's sympathy was not there, tokens of the extraordinary event were not wanting when our Lord yielded up the ghost. Heaven and earth bore witness to the consummation of the divine purposes. The darkening of the sun at noonday—the rending of the vail of the temple—the quaking of the earth, as if in acknowledgment of the shock now given to the kingdom of Satan—the tearing of the rocks from their foundation—the opening of the graves—and the resurrection of the bodies of saints that slept, were manifestations of the divine glory, far more significant than the noiseless translation of Enoch, or the fiery chariot of Elijah; the certain evidence that the Father had looked down from heaven upon the humiliation of his beloved Son, had seen of the travail of his soul, and was satisfied.—*Dr. C. R. Sumner, Bishop of Winchester.*

SANCTIFICATION.

A new creation, a thorough change of views and affections, is constantly described as necessary to the conversion of an unbeliever into a believer, and what is little different, of a nominal into a real Christian. And this change divine Power alone can effect. He who made the soul once upright, must make it again upright, according to the measure of a fallen nature, by his own Almighty hand. He who was our Creator and has been our sacrifice, must be our Creator again. We must be *created anew in* Christ Jesus; sanctified, made holy by the supply of influence from above, purified from the stain of original corruption, delivered from the yoke of evil habits, and enabled to walk in the spirit, in newness of heart, life, and conversation. In a true Christian all things become new. His *object* is changed; to please God, not to gratify himself, is his chief aim; and, in subordination to that object, to please his neighbor unto his edification. His *principle* is changed: it is no longer pride and conceit in himself, but faith and trust in Christ, and all the life, flowing from this principle, and tending to this object, assumes more and more in the sight of God a new complexion, and a far more exalted tone and direction before men.

Piety, manifested in humility, in resignation, in steady efforts after obedience to all the commandments of God; Self-denial, exhibited in temperance, soberness, and chastity; Benevolence, exerted in forbearance, forgiveness; Love, impartial, unbounded, indefatigable towards all around; Justice, conscientious, scrupulous, enlightened; these features in the main, and in different measures and degrees, form the character of the man, changed and made anew by faith in Christ, and by the consequent operation of the Spirit—*and thus is* Christ *made unto us, sanctification.*—*Bishop Ryder.*

CEREMONIES.

Ceremonies are advancements of order, decency, modesty, and gravity in the service of God, expressions of those heavenly desires and dispositions which we ought to bring along with us to God's house, adjuments of attention and devotion, furtherances of edification, visible instructers, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over-thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off. There is great difference between the hearty expressions of a faithful friend, and the inimical gestures of a fawning flatterer: between the unaffected comeliness of a grave matron, and the phantastical paintings, and patchings, and powderings of a garish courtesan. When ceremonies become burdensome by excessive superfluity, or unlawful ceremonies are obtruded, or the substance of divine worship is placed in circumstances; or the service of God is more respected for human ornaments than for the divine ordinance,—it is high time to pare away excesses, and reduce things to the ancient mean.

Archbishop Bramhall.

THE CHURCH OF ENGLAND.

She displays the awful hand-writing of the Gospel in the monarch's palace—she brings its blessed tidings to the peasant's hut—she is heard in the council of nobles, before the dispensers of justice, in the halls of science, and in the mansions of wealth—she enters with the ministrations of Christian charity, with the light of Christian truth, with the message of Christian hope and reconciliation, the abodes of misery, ignorance and guilt,—like her blessed Master, she goes "about every where doing good." In all the stages of life her usefulness meets us,—she embraces the infant at the baptismal font—she provides for the youth the supplies of Christian knowledge—she offers to the man the means of spiritual strength—she guides and attends his steps through his worldly pilgrimage, and at the close of it she is found at the death-bed and at the grave, lifting the shroud and directing the gaze of the dying and [illegible] resurrection, and to that indissoluble communion of saints which still unites the faithful, and shall again bring them face to face in the presence of Christ—their head, their king, and their salvation.—*Rev. J. E. N. Molesworth.*

THE OLD AND NEW TESTAMENTS.

If I were asked to say in a few words, what is the difference between the Old Testament and the New, I should answer, that the Old Testament is the book of God's judgments, and the New Testament the book of God's mercies. I do not mean that there are no stories of God's judgments against sin in the New Testament. There are several, as most of you, I trust, are well aware. There is the story of Judas Iscariot, who was driven by the stings of conscience to hang himself. There is the story of Ananias and Sapphira, who fell down dead for lying to the Holy Ghost. There is the story of Elymas, the sorcerer, who was struck blind for withstanding the preaching of the Gospel. So, on the other hand, are there many beautiful and interesting stories of God's mercies and loving kindness in the Old Testament. Still, notwithstanding these exceptions, in the history of the New Testament, generally speaking, we see God, as he is in Christ, reconciling the world to himself, not imputing their trespasses unto them; while in the history of the Old Testament we see him in all the dreadful majesty of holiness, as the God to whom vengeance belongeth, and who will by no means clear the guilty. In a word, as I said before, the Old Testament is the history of God's judgments, the New Testament is the history of God's mercies.—*Rev. A. W. Hare,*

From the Banner of the Cross.

MINISTRY OF ANGELS.

It is strange that those who admit the doctrine of the particular and superintending providence of God over his people in the world, should deem the agency of angels, as employed by God in carrying on the designs and issues of his providence, not sufficiently intelligible in itself, or clearly enough laid down in the Bible, to warrant their full belief in it. God's kingdom, we know, is a kingdom of means, and there is a perfect analogy in the departments of nature, of providence, and of grace. It is surely not derogatory to his honor, nor a reflection on his Almightiness, to suppose—even if we had not evidence to induce us to *believe*—that in the conveyance of spiritual as well as outward blessings to men, he employs means which must, in themselves, be acknowledged to be admirably adapted to that purpose. The agency of the holy angels, thus exerted, is not a whit more mysterious than that which the evil spirits are permitted to exert, or even than that influence which the mind of man exerts over his animal frame. The manner of each is alike hidden and inscrutable. The means by which each set of operations are affected, are unknown. From the Bible, we are certain that Satan does work upon our hearts and tempt us to evil. Our own experience tallies exactly with the truth as revealed. And yet we know not the means by which he works on our hearts. So in the influence which the spiritual part of our nature exerts over the material. Its existence is certain, but its manner is inscrutable. So when we come to the revealed fact of the agency of angels, or their ministrations to the saints, which, in some degree, at least, are *spiritual,* we are not justified in refusing to receive it fully, though the mode of operation is not evident. Here, as on all other points, when the hand of the Deity himself has not drawn aside the veil, we must be contented to remain in ignorance, assured that the time will come when our dim vision, which now is "as through a glass, darkly," shall be changed to perfect sight.

If a belief in the existence of the angelic world elevates and expands our conceptions of the glory of that Being who has created them, and to whom in all things they are subordinate; if when we behold them rank upon rank, throne upon throne, dominion upon dominion, linked together by the harmony of the most perfect and holy laws to each other and to the Creator, we gain a more complete and vivid idea of the omnipotence, the wisdom, and the love of God, how much more should we be impressed with the extent and excellence of that love, which has employed them to minister to mortality, as a part of their exalted functions, and made them willing and happy in the employment. And much more so when we reflect, that without this angelic influence there would be provided no counteracting power to the influence of those spirits of darkness, who, we are assured, are busily at work in the world, seeking to reduce it to the dominion of Satan. In the actual provision and establishment of this influence, the benevolence of God shines pre-eminently bright.

MORNING PRAYER.

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after.—*Burkitt.*

Sanctified afflictions are an evidence of our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert, but such as belong to the garden and possess life.—*Arrowsmith.*

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st. 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

The intellectual course embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, to Teaching, the Professions and Civil Engineering; also in Vocal Music, Drawing, and the Modern Languages.

The Laboratory is furnished with apparatus sufficient for the requisite illustrations in the several departments, and to exhibit practically the several subjects connected with the course of study

Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and, at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one [illegible]

able half-yearly in advance, [illegible]

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

TO RENT FOR AN EPISCOPAL FEMALE SEMINARY, the large and spacious Mansion-house, known as the Gibb's Mansion, Ravenswood, L. I. on the banks of the East River, near Hurl Gate, five miles from the centre of the city of New York. Attached to the premises are about three acres of ground, ornamented with fruit and forest trees, flower garden, &c., presenting delightful retired walks, immediately on the waters of the East River; also extensive land and water prospects, with a view of the city, and offering, in point of healthiness, &c., an admirable location for an institution devoted to female education.

The Episcopal parish in the village is now under the pastoral care of the Rev. William Staunton, and the services of the Church are regularly and statedly administered. A new church edifice of stone is expected to be commenced in a few weeks, and will be completed in the earliest possible time.

Communication with the city is easy and regular by steamboats, railroad, and stages.

The above premises will be rented to a suitable person at a very moderate price.

For further particulars inquire of, or address the rector at the office of Louis Sherman, 142 Fulton street; Anthony D Maintain, 105 South-st.; or Samuel Brown, 82 Nassau-street.

April 5, 1839. 4ts.

ST. MARY'S HALL, Green Bank, Burlington, New Jersey. The summer term of this institution will commence on Monday, the first day of May.

The importance of a punctual attendance on the first day of the term is respectfully urged upon all who intend to become members of the institution the present season. John P. Lathrop, *Principal Teacher.*

Burlington, April 5, 1839. 4t.

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Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.

March 23, 1839. 6t.

THE first edition of Rev. Mr. Johnson's Sermon having been all sold, the second is now published in tract form, and may be had at Louis Sherman's, 142 Fulton-street; Swords, Stanford & Co, 152 Broadway; or at the Sunday School Union, in Ann-street, at one shilling the single copy, or ten for one dollar.

April 11, 1839.

CHURCH FOR SALE. The two lots of ground and church thereon, situated in Sixth street, near third avenue, late the property of the Protestant Episcopal Church of St. Timothy, are offered for sale at a great bargain, if applied for soon. For further particulars, apply to F. E. Mather, Attorney, &c. No. 44 Wall street.

March 30. tf

A DICTIONARY OF THE CHURCH, by the Rev William Staunton, just published by Louis Sherman, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also Keith's Demonstrations of the Truth of Christianity. From the second Edinburgh edition.

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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